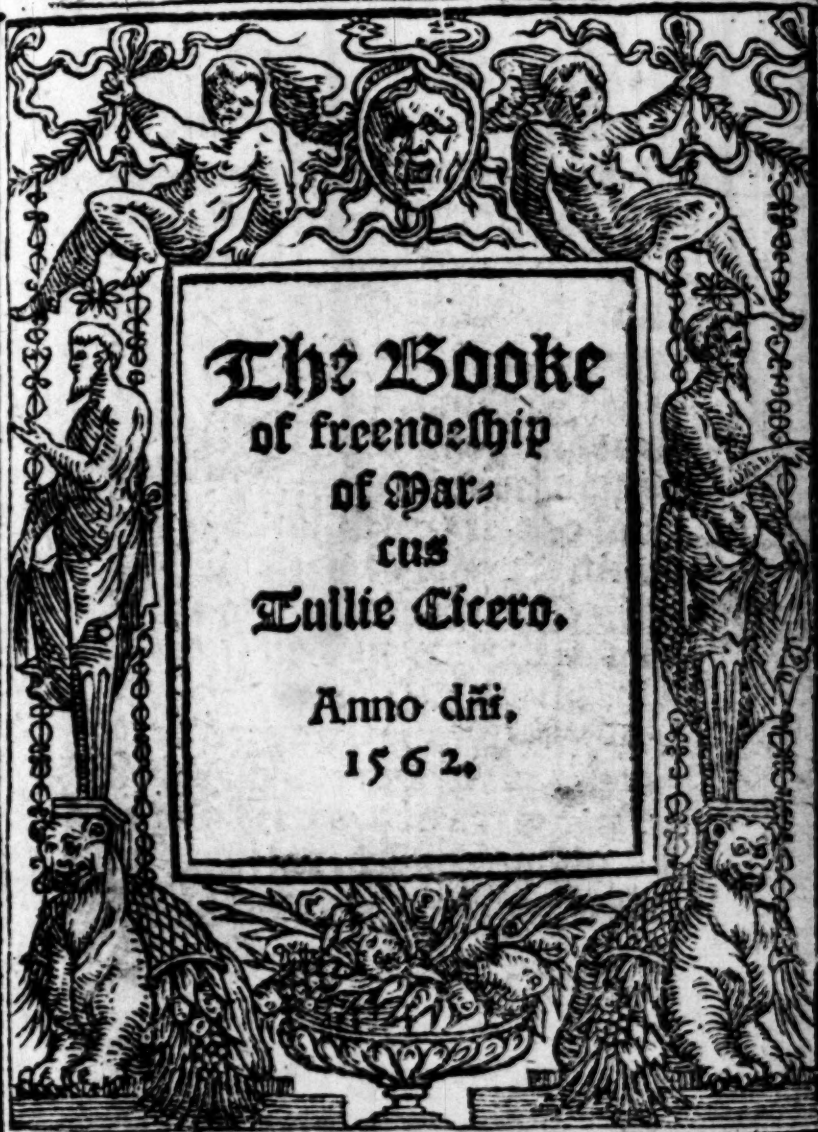


The Booke
of freendship
of Mar-
cus
Tullie Cicero.

Anno dñi,
1562.



To the righte vertu-
ouse, and my singuler
good Lady, Katharine
duches of Suffolke.



In my prison-
ment and aduersi-
tee, moſte honora-
ble Lady, was of
their owne nature
ioggned with greate and sun-
drie miſeries, ſo was the ſuffe-
rance of the ſame eaſed, by the
chaunce of dyuerſe and many
commoditees. For thereby
founde I a great ſoule profiter,
a litle mynde knowlage, ſome
holow hertes, and a ſew faith-
ful freendes. Whereby I tried
přiſonmente of the body, to bee
In the

The pzeface.

the libertee of Spirite : aduersity
tee of fortune: the touche stone
of freendshyp, exemption from
the world, to be a contempte of
vanitees : and in the ende qui-
etnes of minde, the occasion of
study. And thus somewhat al-
tered, to auoyde my olde idel-
nesse, to recompense my losse
tyme, and to take profite of my
calamitee, I gaue my selfe as
monge other thynges to studie
and learne the frenche tonge,
hauyng both skilful pzeponers
to instruct me, and therto plens-
tie of booke to learne the lan-
guage. Among whiche as there
were dyuerse notable, and for
their sundry mattier woorthy
readyng, so none lyked me as
boue this **Callius** booke of
freends

To the reader.

freendshyp, nor for the argu-
ment any with it to be compa-
red. The whole whereof whan
I had perused, and sawe the
goodly rules, the naturall or-
der, and cuple vse of freends
shyp, where befoze I but liked,
than was I rauished, and in a
certaine wonder with the hea-
then lernyng, which chiefly for
it selfe I phantasied, and for
my state I deemed good to bee
embraced, as a glasse to dys-
cerne my freendes in, and a ci-
uile rule to leade my life by.

These causes moued mee to
thinke it mete for moe. Wher-
apon I (as I coulde) transla-
ted it, and though not so lyue-
lye, nor yet so aptlye, as some
wold loke for, and many could

The pteface.

Do, yet I trust they will rather
beare with my good will, then
rebuke my boldnes, for that it
proceeded more of a good mynd
then of any presumption of
knowledge: so my enterprise is
to bee interpreted rather by
freends, as a treatise of frend-
ship, then by lerned clerkes in
an argument of translation.

Well, how so euer it shalbe ly-
ked of the learned, I hope it
shalbe allowed of the vnlati-
ued. Whose capacities by my
owne I consider, and for lacke
of a fine and flowynge stile, I
haue vsed the playne and com-
mon speache, and so thende the
sence mighte not be chaunged,
nor the goodnes of the matter
by shift of tounses, muche mys-
nished,

The pzeface.

nythed, I caused it to bee con-
ferred wth the latine auctoz,
and so by the known wel les-
ned to be coꝛrected: after whose
handelynge me thought a newe
spite and life was geuen it,
and many partes senied as it
were wth a newe cote arayed,
aswell for the oꝛderly placynge
and eloquently changeynge of
some wooꝛdes, as also for the
plainly openpng and learned-
ly amending of the sence, whi-
che in the frenche transla-
cion was somewhat darkened,
and by me for lacke of know-
lage in many places missed.

¶ Thus whan the thinge was
perfected, and I behelde the
same of the auctoz, the nature
of the treatise, and the cleres-

The pzeface:

nesse of his teachyng, I coulde
not iudge to whome I shoulde
rather offer it, than vnto youre
grace, whome the freendelesse
dayly finde their defence, and
the helples repaire to as a res-
fuge. This did I not to teache
you, but to let you see in lea-
nyng aunciente, that you haue
by nature vbled: noz to warne
you of oughte you lacked, but
to sette forth your perfection:
the proufe whereof the deade
might wptnesse, and their of-
spring hath iust cause to know-
lage it, as mo can recozde it,
then can requite it. And such
your freendly stedfastnesse de-
clared to the deade, doth asser-
taine vs of your stedfast friend-
linesse toward the liuyng, whi-
che

The pzeface.

che many haue felte, and di-
uerse doe pꝛoue, and fewe can
want. Of which number youe
grace hath made me one, that
neyther leaste noꝛ seldomeſt,
haue taſted of your benefites,
both in my trouble and alſo li-
bertee. Wherfoze your grace
in my ſight is of all other moſt
woꝛthy this ſmal fruite of my
pꝛiſons labour, as a fitte pa-
tronelle to the honour of ſuche
a woꝛke, and a trewe exauple,
in whom it is fulfilled. Thus
the lord of trueth preſerue you
in freendſhyy, encrease youre
frendes, and defende you from
enemyes.

John Harryngton.

To the Reader.

The wyse man in his pro-
uerbes saith: A freende
loueth at all tymes, that
is, as well in the time of
aduersitee as prosperitee.

And agayne he saith. The man
that is apt to amitee, and that
hathe bent hys herte to enter-
teyne freendship, dooeth more
loue, & faster sticke to his friend
than one brother to another.

And it is wyten in the Eccle-
siasticus: Dooe not become a
foe of a friend. For such a man
obteyneth an ill name, blame-
worthy and reprochfull, even
like as the double tonged is in-
famous. And agayne it is there
wryten, A faithfull and a trusty
frende

To the reader,

frende is a stronge garrison: he
that atteyneth suche one, syn-
deth a precio s treasure. To a
sure and trusty frend (saith he)
no price is equall. For an as-
sured frende is the medicine of
life: Suche a one shall they ob-
teine, that reuerently honoure
the lord. He that honoureth
the lord, dooeth stablysh and
make sure this frendship for
euen as another hym selfe shall
his frende bee to hym. Forsake
not thyne olde frende: for thy
netwe shall not bee equall vnto
him. A new frende is lyke vnto
must or new wyne: the whyche
at lengthe thou shalt drynke
wth pleasure. A frende (he
saith) in the prosperitee cannot
bee iudged: nor the enemye in

ad

The pꝛeface.

aduerſitee wyll bee hid. In the
tyme of mans pꝛoſperitee hys
ennemies are ſoꝝy: and in ad-
uerſitee hys freende foꝝlaketh
hym. Shew thy ſelf truſty and
ſure to thy frend a pooꝛe man,
that thou maielt wyth hym re-
ioyce in pꝛoſperitee: Obſerue
fidelitee to hym in tyme of ca-
lamitee, that thou mayeſt toge-
ther wyth hym come into his
poſſeſſion. See (ſayth he) that
thou loue thy frende: and ſhew
thy ſelf ſure and truſty vnto
hym: And if thou babble a-
bꝛode his ſecretes, thou loſeſt
hym. Thus whan I remember
in howe many places of holys
ſcripturè, pꝛeceptes are geuen
concerning frendes and frends
ſhypp: I dooe not a lyttle muſe
and

To the reader.

and meruayle at the diuine
grfte, that the moſte noble and
excellent lerned man, the moſte
worthy Romaine Mar. Tul.
Cicero had: who in this hys
booke of Amitee here after fo:
lowynge, hath ſo eloquentlpe,
ſo lyuely, ſo pithylpe, and ſo
plainely deſcriued and ſet oute
what Amitee is, how to chooſe
a frende, howe muche is to bee
doone for a friend, howe friends
ſhould ponder requettes, what
maner of menne are meete for
friendſhip, the ppropztee of true
friendſhpy, the pzincypall cauſe
of freendſhip, the chiefe poincte
in friendſhip, the commodyties
of freendſhpy, what thinge trieth
friendes, the bondes of loue in
friendſhpy, the diſſimulation in
friendes

To the reader.

friendship, feigned freendshyp,
the profite of freendeshyp, the
fruite of frendship, the wayes
to proue freendes, what is to
bee attributed to true freendes,
what a freende oughte to as-
chew, and so forth the ende
of freendeshyp, that I thynke
there is no man, but that hee
maye learne oute of the saide
booke, all the poyntes needes-
full for hym, that wyl enter
into, and cōtinew in that moſte
happye & blissefull life of true
freendship: wherby he maye so
order and gouerne hym selfe,
that at length he maye attaine
to that glozvous name, to bee
called a sure & a trusty freend.
And certaynelie no man can
clyme so highe (by the descrip-
tion

To the reader.
cion of Tully) but hee that is
bothe good and wyle, and that
lyueth vertuously. And so, af-
ter the determynacion of Li-
cero, I maye conclude, that he
that is a faythfull, a sure,
and a trusty freende,
muste needes bee
a good, a wyle,
and a vertuo-
ous man.



[illegible]

The booke of frendshyppe
of Marcus Tullie
Cicero.



Quintus Mus-
cius Scaeu-
ola Augur
was wonte
to tell redy-
ly and pleas-
antly ma-
ny thynges

of Caius Laelius his father in
law, and not to sticke in all his
kynde of communication to cal
him wise. But I was so put to
Scaeuola by my father, whan
I came to mans state, that as
nigh as I wel could or mighte,
I shoulde neuer goe from the
olde mans cleue. And therefore

Laelius,
father in
lawe to
Scaeuola
the Augur
and to I. a
nius.

I

I bare

The booke of

I bare away manye thynges
wylsely reasoned, and many
thynges bryefly and handesom-
ly told, and sought by his wyls
home to growe better learned.
When he was dead, I gat mee
to P. Scruola, whome alone
I dare boldely name the cheffest
of our citee for witte and know-
lage, but an other tyme we shal
speake of hym, now I retourne
to Scruola Jugur. As hee of-
ten talked of sundrie matters,
so I remember, spittinge at
home in his halfe round chayze
(as hys maner was) when I
and very fewe hys samplers
were presente, he fell into that
talke, whych then was almoſte
common in many mens moun-
thes. For you remember (as

I

freendship.

2

I thinke, (Atticus) and so much the rather,) because you haunted Sulpitius companie very muche. What a wonder of lamentacyon of men there was, when he beyng Tribune of the people, disagreed from M. Pompeius with a deadlie foode, who then was Consul, with whome very friendly and louingly he had lyued. Therefoze at that tyme Scruola, when he fell in a rehearsal thereof, declared vnto vs the talke that Lælius had vppon freendship wpth hym and his other sonne in lawe. C. Fannius, the sonne of Marcus, shortly after Africanus death. The summe of whyche dysputacion I bare awaye, and haue set it
A ii fozt

Pom. Atticus.

P. Sulpitius Tribune. M. Pompeius Consul.

The booke of
foorth in this booke after my
owne phantasie. For I haue
brought in as it were, the selues
speakyng, to the entente, these
words quod I & quod he, shuld
not be to ofte reherced. And the
rather I did it, that the talke
mighte seeme of two that were
presente before you. For where
as often times ye were in hand
with me Atticus, that I shuld
wryte somewhat vppon frendes
shippe, mee thought it a thyng
bothe meste for the knowlage
of all men, and also for our fa-
myliaritee. And therefore at
your request I dyd it, not vn-
willinglie, that I mighte pro-
fit many. But as in my booke
called Lato Maior, whiche is
wrytten to you of olde age, I
haue

Lato the
eldest.

friendship. 3

have brought in Cato the olde
man reasonyng: for that there
seemed no meter man to speke
of age then hee, who had bene
very longe aged, and aboue o-
thers in that his age, had flo-
rished: so for as muche as wee
have vnderstand by our elders
the notable acquaintaunce be-
twege C. Aelius and .P. Scipio,
I have thought Aelius a
very fitte person, to reason the
selfe same things of friendship,
whiche my mayster Bracholis
remembred, was often dyspu-
ted by hym. And certes this
kynde of talke, set out with the
auctorities of ancient men, and
the same famous, seemeth I
not not howe to haue in it a
more weightinesse and grante

The fren-
shippe be-
twene .C.
Aelius &
Scipio.

The aucto-
rites of
auncient
noble me

tee,

℞

The booke of

tee. And therfore I my self reas-
dyng mine own workes, some-
tyme am in that moode, that
me thinketh Lato speketh and
not I. But as then age wyth
age dyd speake of age, so nowe
to hys freend the freendly wize-
seth of freendshipp. Then spake
Lato at those dayes, in a man-
ner the eldest and wyldest: Now
speketh Laelius of freendshipp, a
man both wyse (for so was hee
counted) and for the prayse of
freendshipp the chiefest.

I woulde for a whyle you
supposed not mee, but suppose
that Laelius him self speaketh
C. Fannius, and M. Mus-
cius cometh to their father in
lawe after Africanus death,
the talke ryseth on them. Lae-
lius

freendship: 4.

lius maketh aunswere. Whose
disputacion is whole of frends-
hyp, whiche youre selfe (when
you reade) shal vnderstand.

Laius Fannius.

FAnn. These thynges bee
true. O Lali, for neyther
better, neither nobler hath
there beene any then Affri-
canus. But you muste thinke
all men haue caste their eyes
vpon you, and you onely they
call and iudge wise. This name
was geuen not longe sence to
M. Lato. Wee knowe also,
that L. Aelilius in oure fathers
tyme was named wyle. But
either of them in a shier maner. L. Aelilius
Aelil⁹, because he was thought
connyng in the Civile lawe:
Lato, because hee had expery-
ence

A iiii

ence

2
The booke of
ence of many thinges, and man
ny of his dooeynges, bothe in
counsaile in the Senate, and
in the iudgemente place of Ju
stice, were repoynted to bee fores
seen wysely, doen stoutly, and
answered wittilie: atteygned
now in his olde age, (as halfe
a surname) to bee called Cato
the wysse. But you in another
kynde, not only by nature and
condicions, but also by studie
and knowlage, they accompte
wysse. Fether after the comon
peoples tekenyng, but as the
learned sorte are wonte to call
one wysse, that is suche a one,
as in al the rest of Grece is not
the lyke. For those, whiche na
rowlie searche oute these mat
ters, doe not reken them in the
number

friendship.

number of wyse men, whiche be
called the sene sages of Grece.
In dede one we haue heard of,
that was at Athenes, and the
same Appolloes oracle adiudg-
ed the wysest. This wysdome
men thinke in you, that you
accompte all your rycheesse lod-
ged within you, and that all
worldlie happes be inferyours
to vertue. And for this cause
(I beleue) they enquire of mee,
and of Scaxuola heare also.
howe you beare Africanes
deathe, and so muche the ra-
ther, because these laste nonas,
when we came into D. Brutus
orchardes the Augur, (as the
blage is) to reason vpon mat-
ters, you wer not present there
who was woonte moke dyspa-
gent

Seven sa-
ges of
Grece.

Socrates
iudged
most wise
by Appollo.

The booke of
gently to attend both that day
and businesse. Sec. Many
truely aske, Caius Lelio, as
Fannius saith. But I make
thys aunswere, that I pers
reue, you beare your sorowe
sobzelye, whyche you take for
so noble and freendlye a man,
and that you coulde not
choose, but be somewhat trouz
bled, and otherwys of youre
owne naturall kyndenesse ye
coulde not bee. And as to that
you were not presente at our
meetynge these hounes, I saied,
sickenesse was the cause, and
not sorowe. Ix. Well sayde
Scruola and truely: for ney
ther oughte I for any losse to
bee withdrawn from this dms
tie, whyche whyle I was in
health:

freendship.

6

healtie, I alwayes persours
 med: neyther dooe I thinke,
 that it can happen by any oc-
 casyon, that there shoulde bee
 anye blackenelle of dytye in
 a constante manne. But you
 fannie, dooe lyke a freende, Constant
 that you tell mee, the wolde men.
 ascribeth so muche vnto mee,
 as neyther I acknowlage,
 neyther desire: but yet as me
 seemeth, you iudge not trues
 lye of Cato: for eyther no
 manne there is (as in deed I
 rather beleue) or if anye bee,
 Cato it is that is wyle. Wh
 howe (to leaue the reste but Cato res
 spoken) shyd hee take the death hened
 of hys sonne? I can rememb wyle if a
 ber Brutus, and saue Caius, ny be wile
 But these may not be repared

Socrates
for his
saynges,
Cato for
his dedes
comended

Scipio com
mended.

The booke of
to Cato, the great and the nob
ble. Wherefore beware, how
you prefer any before Cato, no
not hym, whome Apollo (as
you sayde) adiudged the wys
est, for of this man his dedes,
and of that man his saynges
be comended. But concerninge
my selfe (to answer nowe you
bothe) reaken thus. If I denie
to be grieved with the losse of
Scipio, lette the wyle iudge,
howe well it were dooen: but
certes I ye I shoulde, for I am
troubled, that I am nowe by
reste of such a freend as I sup
pose neuer none shalbe, and as
I can approue, neuer none
hath been. But I nede no phys
icke, I can comforte my selfe,
and chiefly with this kynde of
coms

freendship.

7

comforte, that I am not in that
erroure, wherewith moſte men
are woont to be accombred, at
the departing of their frendes.

For I thinke that Scipio hath
no hurte, mine it is, if any be.

And for a man to be greuouſly
troubled for his owne loſſes,
it is ſelfy loue, and not frendſ

ly loue. But who can denie,

that Scipio is not happie? for
except he woulde haue wyſhed

euery life, (whiche was fartheſt
out of his thought) what hath

he not obtained, that was wete
for a man to wyſhe: who in

the beginnyng of this mannes
ſtate, with vnhearde vertues,

exceeded the greate hope the ci-
tizens conceined of him, beinge

a chylde, who neuer ſued for
the

Helſe
loue.

The booke of

**Scipio
twise con-
sul.**

the Consulshipp, and yet was
twise made Consul: firste be-
foze tyme, beeyng under age:
secondlye in tyme by course,
and for the common wealthe,
almost to late: who by destroy-
inge two cities, moſte eager es
nemies to this Empire, clerely
broke vp not onelye warres,
that were presente, but warres
whyche were to come. What
should I speake of hys gentle
maners, his naturall dutie to-
wardes his mother, hys lybera-
lytie towardes hys sisters, hys
goodnesse towardes hys ser-
uant?, his vprightnes towar-
des all men? All these be ryghte
wel knownen to you. But howe
deare he was to the citee, it
was declared by the mourning

at

**All Rome
bewailed
Scipioes
death.**

freendship. 8

at his funeralles. What then
 could hauinge of a fewē peeres
 moe, haue profyted hym: for
 old age, although it be no hea-
 uie burde (as I remember Cas-
 to did the yere before his death **Olde age.**
 dyscoursē wyth me and Scip.)
 yet it taketh awaye the freshe
 yowth, wherein the Scip. was.
 Wherfoze hys lyfe was suche,
 either by fortune, or by glorie,
 as nothyngē coulde bee added
 more. But his quicke depar-
 ture, toke awaye the greefe of
 death, of the whyche sort of dys-
 inge, it is harde to speake any
 certayntee. What menne sus-
 pecte, you see. Neuerthe-
 lesse, thys a manne maye safes
 lye safe, that amongst mā-
 nyē hys dayes, whyche he had
 serue

Howe ho-
norable
Sci. was
brought
from the
Senate
house.

Immorta-
lizee of the
soule,

The booke of
seen in his life time moste faire
and ioyefull, that daye was
the noblest to. P. Scipio, when
the Senate house begynge bro-
ken by, he was brought home
agayne at nyghte, by the eldest
Senatoures, by the league
frendes of the Romaines, and
also by the Latines, the daye
before hee departed this lyfe,
that from so high a step of ho-
nour, he mighte seme rather to
haue mounted to God, then to
haue gone downe to hell. For
I can in no wyse agree wyth
them, whiche began of late to
reason thus, that the soule dy-
eth with the body, and all thin-
ges end by death, I waile more
the auctorizee of olde wyters,
and of our elders, which made
so

freendship.

to godly lawes for the deade.

As is mine opinyon they wold
neuer haue dooen, if they had
thought there hadde nothinge
concerned them. And their aunc-
tories also I more regarde,
whych were sometime here in
this land, and instructed great
Grece wth their good rules
and lessons, whych nowe is
destroyed, and at that tyme
flourished. And hys also I
esteeme more, whych by Ap-
olloes oracle was adiudged
the wisest, who did not affirme
somtyme one thyng, and som-
tyme another, as in many ca-
ses is vsed, but alwayes holde
one, that mans soule was an
heauenly thinge: and that the
same, when it departed from

The parte
of Italie
nowe cal-
led Cala-
bria in the
kingdome
of Naples

Scetra.

Mannes
soule.

Is

the

¶ hi. Ma-
nilius.

The booke of
the bodye, hadde a waye to res-
tourne to heauen verie speedie,
for euery good and iuste man.
Whiche selfe same thinge Scipio
also thought, who seemed
as it were to haue a foreselinge
of the thinge, a verie fewe dayes
before his death, when both
Philus and Manilius beyng
presente, and others moe: yea,
and you your selfe Scruola,
comoned with me, he reasoned
thre whole daies vpon a com-
mon wealth, the latter ende of
the whyche dysputaryon, was
of the everlastyng lyfe of the
soule, which (he said) he heard
of Africanus in his slepe by a
vision. If that bee so, that euery
good mans soule doeth easily
make his flight to heauē, as
ant

friendship.

10

out of prisō and cheines of the
bodie, whome can wee iudge to
haue had an easier passage to
God, then Scipio? Wherefore
to lament this his good end, I
feare were rather enuious then
freendly. And on thother syde,
if I were a fearde of this, that
the soule dyed wpth the bodie,
and that there remayned ney-
ther felinge of weale nor woe:
then as in deathe there is no
goodnes, so neither is there es-
uelnesse. For whan a mans fes-
king is once gon, he is made as
though he had neuer ben borne
yet that Iri. was begot, bothe
wee dooe reioyce, and the citee
(whyle it stands,) oughte to be
glad. Wherefore, as I sayde as-
foze, hee is verie well, but wpth

Freende:
Shippe.

The booke of
me it is somewhat worse whom
reason rather would, as I
same becloze hym into this
worlde, so I should haue gone
before him out of this lyfe: but
yet I take such fruite of the re-
membraunce of our frendship,
that I thinke I lyued happi-
lye, that wyth Scipio I ledde
my lyfe, wyth whome I had a
toyncte care, for the common
wealth, and for oure pryuate
causes, wyth whome bothe in
peace and warre I tooke like
parte: pea, and wee agreed es-
uermore in loue, mynde, pout-
pose, and oppnyon, in whych
thing the whole picke of frend-
shippe standeth. Therefore this
fame of wysdom, whych Fan-
nius euen now rehearsed, do-
eth

freendshyp.

II

eth not so greatly delight mee,
(specially beyng false) as that
I trust there shalbe an euerlast
spynge memorie of oure frends
shyp: and the same the rather
is an heart ioye vnto mee, be-
cause that in so many hundred
yeares, as haue passed, there
haue bee founde shack three or
fowre couples of freendes, as
monge the whiche sorte I see
there is hope, that Scipioes
and Laelius freendshyp shall be
knownen to our ofspring.
I can. Merely I thinke, this can
not otherwise be chosen. But
sceynge you haue made menti-
on of freendshyp, and we bee al-
so at leasure, you shall dooe a
great pleasure to mee, and no
lesse I truste to Scruola, if as

Deale
thre or
fowre cou-
ples of
freendes.

11
The booke of
ye are wonte of other matters,
when they are demaunded of
you, you wyl so nowe dispute
of frendshyp, what you thinke
thereof, whome you counte a
freende, and what good rules
you geue thereon. **Scipio.** It
pleaseth me well, and as I was
about to be in hande wyth you
for it, **Fannius** did foreshpeke
me. Wherfore you shall excea-
dyngly pleasure both vs.

Ael. And I surely thinke it
no payne, if I thought my selfe
well able, for bothe the matter
termes goodlye, and wee (as
Fannius alledged) bee at leas-
sure. But who am I? or what
eloquence is in mee? This is
the facion of lerned men, and
that amonge the Greekes, to
haue

haue a matter propounded vnto
 theym, wherevnto they shoulde
 reason, although out of hand.
 It is a baslie peece of worke,
 and needeth no small exercise.
 Wherefore my iudgemente is,
 you shoulde leaue the poyntes
 to bee dysputed of freendes
 shipp, of those, whiche profess
 this manner of reasonyng. As
 for mee, I can no more but ex-
 horte you, to sette freendshipp
 before all kynde of worldely
 thynges. For nothyng is so
 agreeable to nature, nor so
 fytte for prosperitee by aduer-
 sities. But helpe and socour
 most this I thinke, that freend-
 shipp can bee but in good
 men.

Freendship
 to be pre-
 ferred as
 above all
 thing.

Freendship
 onely be-
 twene
 good men

¶ Neither do I so learne the

W III

W III

mat.

The booke of
matter to the quicke, as they
whiche reason this geare moze
subtillie, although perchaunce
truely, and yet lytle to any co-
mon profite. For they denie,
that any is good, but hee be
wyle. And be it so hardylie. Yet
suche a thyng call they that
wyledome, as neuer earthely
man atteygned by thereto. But
we muste hope for suche thyn-
ges as bee in vre, and in oure
dayly lyfe; and not for those
thynges, whiche bee feigned of
wisshed after. I wyl neuer saye,
that Caius fabritius, Mar-
curius, and Titus Cornu-
nus, whom our elders deemed
wyle, were after these mennes
rule accompted wyle. Wheres-
fore let them keepe to them sel-
ues

C. Fabrit.
Mar. Lu.
C. Cornu-
nus.

nes their name of wylsedome,
bothe enuied and unknowen,
so they cōfesse these afoze were
good men : but yet that wyl
not they graunt, for they wyl
denie, that that can bee sayde
but by them that bee wyle. Let
vs goe then euen playnlie to
woozbe lyke a packe staffe, as
the prouerbe is. They whych
behaue them selues, and doe so
liue, that their saieth, they
honestee, their vprightnesse and
lyberaltee is allowed, and
in them neither couetousnesse,
neither trecherie, neither rash-
nesse is seene to bee: and besyde
this, be of greata constancie, as
they wer, whom befoze we nam-
med : all these lyke as they bee Good
taken for good men, so wee men.
thinke

Chorde
of frend
shyp.

The booke of
thinke them worthe to bee cal-
led, who folow nature, the best
guide of wel liuynge, so far as
mans power can leade them.
For this me thinketh I do spee,
that wee ate so borne together,
as there shoulde be amonge all
men a certaine felowshyp. And
the greater the felowship shal-
be, the nearer that euery one
cometh to an other. And there-
fore citezins be dretter to vs the
fozraims, and kynskolke nerer
then frennefolke: for towarde
these Nature her selfe hath
bredde a freendelynesse: but in
this there is no sweetee though.
For in this paynted freend-
shyppe passeth hyned, in that
hyned maye be without good
wyl: but frendshyp in no wyse
can

freendship.

34

can lacke it. For take awaye
good wil, and freendship leseth,
but colynage keepeth still his
name. But how greate the ver-
tue of freendshipp is, it may here
of best be vnderstande, that of
innumerable compaynyes of
mankinde, whiche nature her
selfe hath knitte together, it is
a thinge drawen and broughte
into such a streight, that frend-
shipp is alwayes ioyned either
betweene twoo, or els betwene
fewe. For freendshyppe is no
thinge els, but a perfecte agree-
mente with good wyl and true
loue in al kind of good thinges
and godlie. And I knowe not
whether any better thyng hath
bene geuen of G D vnto
men, wylledome excepted, then
this

What as
miller is.

Pleasure.

**No frends
ship with
out ver-
tue.**

**The booke of
this same freendship . Some
set richesse befoze, some health,
others power, and others ho-
nour, many also pleasures.
But certes, this last is for bea-
stes, and those other vppers
moze be fading and vncerteyne
and bee not so muche wpythin
the compasse oure wpydome,
as within the ficklenes of for-
tune. But they, whych place
oure cheefest weale in vertue,
doe therein very well: and yet
this same vertue it is, whych
bothe engendzeth and vphol-
deth freendshyp. Neither maye
freendshyp by any meanes bee
wythout vertue. Nowe let vs
set oute, what is vertue, after
the manner of our lpyung, and
facion of our talke: and let vs
not**

friendship.

15

not measure it as certeine vns
learned men dooe, by the state
lynesse of the woozdes. And let
vs reken them good men, whi-
che are so counted, that is to
saie, the Paules, the Latoes,
the Caians, the Scipions, and
Philons. These were conten-
ted with this common kinde of
lyfe. And as for suche, whiche
cannot any where be founde,
let vs leaue theim of. There-
fore among suche sorte of men,
freendship hath so many com-
modities, as I can scarcely well
expresse. First who can be vi-
ta vitalis (to vse Cennius ter-
mes) whiche in englishe is, ly-
uynge in this lyfe, that lyueth
not in mutuall loue with some
freende; What sweeter thinge
can

Common-
dities of
friendship.

The booke of
can there be, than to haue one,
with whō thou dared so bolde-
lye talke all matters, as with
thine owne selfe: howe shoulde
the profite of welfare, and pro-
speritee be so great, if you had
not some, which shoulde reioise
so muche therat as your selfe.
But as for euyl plyght and ad-
uersitee, it were harde to beare
them withoute suche a one, as
wold beare the same moze gre-
uouly than your selfe. To con-
clude, all other thynges, that
are desired, each one to each
man serueth the tourne, as ry-
cheffe for vse, wealth for wo-
rshipp, honoure for praise, plea-
sure for delite, health to want
grefe, and to dooe the office of
the body. Frendshipp conteyneth

freendshyp.

16

with moze thinges in it. Why
ther soeuer you tourne, it is at
hand, it will be kepte out of no
place, it is neuer vnseasona-
ble, noz neuer troublous. Ther
foze neither water, noz fier, ne
aire, as they say, do we in moze
places vse, then this freendshyp.

And nowe doe I not speake of
the common or meane sorte of
freendshyp (which yett belyteth
and profiteth) but of the true
and perfecte, as theirs was,
whych beynge fewe or soone
tolde. For frendshyp maketh
welfare the goodlyer, and cuill
fare, by sonderynge and pass-
tinge of greefes, the lighter.

And where freendshippe hathe
in it manie and greate com-
modities, yett this exceedeth
all the

Freendship
is as neces-
sary as the
elements.

The booke of

al the rest, that the foxes & foxes
be, wpyth the good hope that
is to come. The suffreth mens
hertes neither to feinte, nor yet
to fall: but hee that beholdeth
his friend, doeth as if were be-
hold a certain patterne of hym
selfe. Wherfore in frendshyp
the absent be present, the nedie
never lacke, the sicke thynke
them selues whole, and that
whych is hardest to be spoken,
the deade never dye. So great
honour, remembraunce, and
desire bredeth in them toward
theyr freendes. By reason
wherof their dethe be thought
happie, and the others lyfes be
much praysed. But if you
should take oute of the worlde
the knot of frendshyp, neyther
can

**The excel-
lencie of
amitie.**

**Wante of
frendshyp.**

can there any house, nepties and want of
 ny cite be able to continue, no freendshipp.
 not the tillage of the lands can
 endure. And if this cannot be

Understand hereby, yet of strife
 and Debate it maye wel be per-
 ceued, howe greate the power
 of con corde and freendshipp is.

For what howse so kedle, or
 what cite standes so faste, but
 thozough hated and strife, it
 maye be utterlie ouerthrowen.

Hatred &
 strife.

Wherpon, how much the good-
 nesse testeth in freendshyppe, it
 maye bee easily indged.

Wher report, that a certain Agri gen-
 tle, beeyng a learned manne,
 wrote in Freke verses, that all
 thinges, hauing their beyng in
 the world and mouyng: be by
 freendshipp kept together, and

Empedoc-
 les,

The booke of

by debate, shattered: and thys
all manne bothe perceyue, and
proue in very deede. And there
fore if at any tyme, there hath
appeared, any kynde parte of
one freend toward another, in
aduenturinge of parell, or els
in part bearyng the same, what
is he that would not set it oute
with greate pzeyses: What a
great shew was there, the laste
daye all the place ouer, at the
newe made playe of myne olde
hoste and freend. M. Pacuuis
us, when the kynge, not kno-
wying whether of the two was
Dyestes, Pylades answered,
that he it was, that was Dy-
estes, because hee woulde haue
been put to death for hym: and
Iestes again, that was so in
deede,

M. Pacu-
uis tra-
gedy Dis-
cuss of Dy-
estes and
Pylades.

freendship.

deede, auowed fittely, that hee
it was that was Diego. The
heres that rode aboute, passe
sed it with clapping their hand
des, beyng but a matter feiga
ned. What thinke wee then
they would haue doen in a true
matter? Here nature her selfe
dyd soone bewray her owne e
nestnesse, when these men ind
ged the same to be well dooen
in another, whyche they could
not doe them selves. And thus
farre me seemeth, I haue tho
roughly spoken what I thinke
of freendshippe, if there be any
more things, as I beleue there
be manye, aske it of them if ye
thinke good, whyche dyspute
these kynde of matters. Pan.
But we rather couet to heare

The booke of
it of you, although for my part
I oft tymes haue soughte it at
their handes, and haue heard
them beey wyllynge: but wee
looke for an other manner of
veyne in your talke. Scz.

You woulde the sooner haue
sayde to Fannie, if you had of
late been presente in Scipios
orcharde, when the reasonyng
was concernyng a common
wealth, and had heard, what
a defender of iustice he was at
that tyme, agaynste a curpous
oracion that Philus made.

Fan. That surely was an ear-
sie matter for the iust to defend
iustice. Scz. And what saye
you by freendshyp: shall it not
be like easie for hym to doe the
same therein, who hath gayned
great

freendship.

19

great honour, for keepinge the
same with all trustynesse, feds
fastnesse, and vprightnesse.

Kal. Rafe, this is as though
ye would force me to speake.

But what shylleth it, by what
meanes you dyue me to it, I

take it truely, that ye force me,

Yet to withstande the earnest

desires of a mans freendes, es

pecially in an honeste matter,

partly it is an harde thyng to

doe, and partly not well stan

dung with reason. Wherefore

many times thinking of frends

shippe, this was woonte to be

chiefly weighed of me, whether

for staye and for neede, menne

bought to seke for frendshyp, to

thentent that in doing and tas

kyng of pleasures, one myghte

L iii

res.

The booke of
it of you, although for my part
I oft tymes haue soughte it at
their handes, and haue hearde
them beey wyllinglie: but wee
looke for an other manner of
veyne in your talke. Scz.

You woulde the sooner haue
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late been presente in Scipios
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was concernyng a common
wealth, and had hearde, what
a defender of iustice he was at
that tyme, agaynste a curpous
oracion that Philus made.

Fan. That surely was an ear-
lie matter for the iust to defend
iustice. Scz. And what saye
you by freendshyp: shall it not
be like easie for hym to doe the
same therein, who hath gayned
great

freendship.

19

great honour, for keepynge the
same with all trustynesse, feds
fastnesse, and vprightnesse.

Al. Naye, this is as though
ye would force me to speake.

But what shylleth it, by what
meanes you dyue me to it.

I take it truely, that ye force me,

Yet to withstande the earnest
desires of a mans freendes, els

pecially in an honeste matter,
partly it is an harde thyng to

doe, and partly not well stana
dyng with reason.

Wherefore many times thinking of frends
shippe, this was woonte to be

chiefly weighed of me, whether
for staye and for neede, menne

bought to seke for frendshipp, to
content that in doing and tas
kyng of pleasures, one myghte

The booke of
wherefoze frendes
are sought after that sorte mighte require
others: and whether this were
the very propertie of frendshipp,
or elles there were some other
cause moze ancient, moze com-
mendable, and moze proceeding
of nature. For loue, whereof
freendly loue and freendshippe
commeth, is the chiefe cause to
fasten good willes together.

Loue,

Commodities often tymes als
so be gotten at their handes,
where the wylth flatteringe fren-
dshipp be soughte vppon, and as
tyme serueth, be attended vpon.
But in freendshippe there is no
faining, ther is no dissembling,
and what so ever is in it, the
same is true and vnforsed.

Where

Wherefore I am of oppynion,
that freendship take his begin-
nyng rather by nature, then for
any helpe of state, and rather
by the castinge of ones phantas-
ie toward thother, wth a cer-
tein felynge of loue, then by the
thinkynge, how muche profite
might enlue of suche a thinge.

The whiche Iuely what kynde
of thing it is, maye well be vnder-
stande, euen in certeyne beas-
tes, whythe so tenderlye loue
their yong ones for a certayne
space, and bee so loued of them
again, that their nature soone
appareth: & whythe thinge in
man is muche more euident.

Firste of the loue that is bet-
twene the children & parentes,
whiche cannot possible mythe

Naturall
freendship

The booke of
out some heinouse mischiefe be
withdrawen. And secondarilpe
when a lyke bearynge of loue
appeareth, as if we haue found
any body, wth whose maners
and nature we agree, because
we thinke we see in them as it
were a certeyne sparke of ho-
nestie and vertue. For no-
thinge is better beloued than
vertue, no nothyng more at-
tacteth men to cast fauoure, in
so muche, that for vertue and
honestie we fauour, after a cer-
teyne sorte euen those, whome
we neuer sawe in our life. For
who is it, that doeth not vse
reheembraunce of Caius Fa-
brius, or Martus Curius,
whō he neuer sawe, with a cer-
teigne loue and good fauoure
towards

Vertue.

L. Fabri-
us M.
Curius.

toward them. Who againe do-
eth not hate Tarquinius the
proude, Sp. Cassius, and Sp.
Melius: With the two cap-
teins Pyrrhus and Hannibal,
wee foughte for the Empire in
Italie. Notwithstanding from
the one, wee wythdrew not
muche our heartes, for hys ho-
nest name, and thother alwai-
es the citie hated for hys cruel-
tee. But if the power of hone-
stie be so muche, that wee loue
the same, yea in those, whiche
we neuer sawe, and moze then
that, we like it euen in oure bes-
tie enemies: what meruaile is
it, if the hartes of men bee mo-
ued, when they see me to behold
the vertue and goodnesse of
suche, wyth whom they may be

Pyrrhus
Hannibal.

Power of
honestie.

The booke of

Loue con- forged in acquaintance. Al-
 firmmed by though loue be fastened by ple-
 benefites. as sure is receaved, by good will

wellayed, and acquaintance
 had: all whiche thinges toge-
 ther when they be layed to the
 same fitte phantasie of mans
 mynde and loue, a certein won-
 derfull greatnesse of good will
 doeth kindle. Which, if anie

Wise out thinke it cometh of desire, to
 spring of have a helpe of hope, that it
 frendship. should be a meane, whereby eu-
 rie one should come by that he
 most desireth, surely they traue-
 vs a very base, and no gentler
 manlie out spring of frendship
 to be, whiche of lache and nede
 would haue it to issue. But if
 this wer so, then as euery man
 felt in him self smallest habiles

tes

tee, so should he be most rediest
to freendship. whyche thinge is
farre otherwyle. For as every
man trusteth most to him selfe,
and as every man chiefly wpth
vertue and wisdom, is so sur-
nyshed, that he hath no nede of
any other, and taketh all hys
owne things to lie in hys owne
power: so hee dooeth mooste er-
reade all others in sekynge and
honourynge freenshypppe. For
what, had Africanus any nede
of me? Nothinge at all truly,
For I of hym neyther; but I,
for certein woander I was in
of his vertue, and he perchance
againne for an opinion he had of
my behauiour, loued me, and
oure dayly company encreased
our good wyll. But althoughe

African⁹
and Lali⁹
had no
nede one
of another.
ther.

was

**Usury of
pleasures.**

**Fruite of
Amittre.**

The booke of
manie and great commodities
ensued thereof, yet dyd not the
cause of our louyng one the o-
ther, come of any hope of suche
thinges. For as we be profyta-
ble to others and lyberall, not
of purpose to get thanks, (for
in deede we make no vsurie of
our pleasures) but euen of be-
rie nature be geuen to liberalys-
ter: so doe wee thinke, that wee
ought to conet freendshyp, not
led therto by hope of rewarde,
but because all the fruite there-
of resteth in very loue self. We
are farre from the oppynion of
these, whiche after the nature
of brute beastes, dooe referre al-
thynges to pleasure & sensua-
lie. And no mernail at al. For
they, whiche haue cast all theire
min

myndes, vppon so vyle and so
loothsome a thinge, can haue no
eye to anye hea:enlye, to anye
goodly, or godly thing. Where-
fore those maner of menne, we
wyll let a lyde from our talke,
and let vs imagine and iudge,
that loues feelyng, and earnest-
nesse of good wyl is engendred
of nature, by some proofe of hos-
nestie declared. Whyrhe hones-
tie who that loue, doe applie
theim selues to the same, and
drawe neerer, that they maye
take the vse of the compaigny
and maners of him, whom they
began to phantasie: and that
they maye be mates and a like
in loue, readier to doe pleasu-
res than to require anye. And
let this bee an honest hynde of
strife

Freendship
beginning
of nature.

The booke of
Arise betweene freendes. And
thus shall greate commodities
be taken of freendshipp, and the
beginning therof shall come of
nature, rather then of neede, a
beginninge both weightier and
truer. For if profite should
faulen freendship, then the same
being changed, should be vnlose
it againe. But because nature
cannot be chaunged, therefore
true freendships be euerlasting.
¶ Thus the first beginning of
freendshipp you see, excepte per-
adventure ye haue some thinge
els to aske. Wra. Maie I tell
us, I pray you goe forth with
your matter, and as for hym
here, whiche is my younger, of
mine owne head I dare make
answers. Jan. In deede you
saye

saye but wel, wherfore lette vs
 heare forthe. **Laelius.** hearken
 then my frendes these thinges,
 whiche many tymes and ofte
 haue been reasoned, bettwene
 mee and **Scipio**, concernynge
 frendshyppe. He truly was
 wout to saye, there was no
 thing moze harde then frend-
 shyp to continue vnto the laste
 houre of death. For he woulde
 saye, it oft tymes hapned, that
 either it shoulde not auail both
 parties, to haue it continew
 stil, or els that frendes woulde
 not be alwayes of one mynde,
 in the matters of the common
 wealthe. He woulde saye also,
 that mennes maners dyd ofte
 chaunge, sometyme by reason
 of euyl lucke, sometyme as age
 grewe

Continu-
 ance of
 frendship.

The booke of
grew on theim. And of these
things he would bringe an ex-
ample by a similitude of boyes
state, whyche was ythat the
whorteloue of chyliden; was
ofte tymes caste up wth theyr
chaunge of voyce. And in case
they had continued it, if they
became young men of full age;
yet that frendshipp was broken
sometyme; eyther by season of
strife, eyther by some maner of
ryote, eyther by some gain and
profite, whyche bothe of theim
beyng freendes, coude not at-
teygne to at once. So that if
anye had gone on, somewhat
longer in freendshipp, yet they
broke oftentimes, if they fell
in any contention for honoure
or dignitee. For he woulde say
there

there was no sozer pestilence
in freendshipp, then couetous
nesse of moneie, whyche is in
the moſte parte of menne, and
ſtrife aboute honoz and glorie,
whyche is in the beste ſozte of
men. Where vpon great enmity
ſee oft tymes groweth betwene
righte deare frendes. The furs
ther would ſay, that greate va
ryance, and many tymes iuſte
dyd ſpyng, when any thyng
was required of frendes, that
was not honeſt, as eyther that
they ſhould be instrumentes to
others trecherie, or els helpers
to doo wronge. The whyche
thinge ſuche as would reſuſe,
although they ſhould doo ho
neſtie in it, yet ſhould they be
reproued of them, whose myns

Couetous
nesse in
freendship.

The booke of

Des they would not folowe, as
breakers of the lawe of frend-
shipp. But they, whiche had the
face to require anye thyng,
whatsoever it were, of their
friend, hee was wont to saye,
Dyd by their very askyng pro-
fesse, that for their frendes sake
they would attempt all maner
of thynges. And whyn suche
mennes malice was once longe
growen and festered in herte,
not onely their acquaintance
was wonte to be geuen vp, but
also great and continuall hates
red growe betwene theim.

These many thynges so hange
ouer freendshyppe, even as one
should say, by destinee, that hee
sayde, to escape all these, hee
thought it to be not onely a
part

parte of wyledome, but also of Bondes
 be ryhappynesse. Wherefore if of loue.
 ye be pleased, let vs firste see

this point, howe farre oughte
 loue to streche in freendshipp,

as if Coriolanus hadde anye
 freendes, whether they oughte

to haue borne weapon wth
 hym agaynste their countrey:

whether Cecilius freendes
 should haue ordered him in his

enterpryse for the kyngdome:
 whether Spu. Melius freen-

des should haue holden wth
 hym? Wee sawe Tiberius

Gracchus, when he made an vp
 sturre in the common wealth,

was forsaken of Quint? Cus-
 bero and hys companyon fren-

des. But Caius Blossius the
 Lymaine, a geast of poure fas-

Comoclo
 of Corio-

lanus.
 Cecilius?

D u

ms

Capitoll.

Wicked
answere
of Blosi⁹.

The booke of
militie Scæuola, when hee came
to mee as a sewer, because I
sate in counsaile wpth Lænas
and Rutilius the Consulles,
alledged this cause for him self
that I shoulde pardone hym,
which was that hee had Tibes-
rius Gracchus in suche a reues-
rence, that whatsoeuer he wyl-
led, he thought it meete to be
enterprised. Chā quod I, what
and this to, if hee woulde haue
had you set spee on the Capit-
toll: Nay quod he, he wold ne-
uer haue willed mee to suche a
thinge, but and if hee had once
byddē me, I muste needes haue
doen it. You see how Thames
full a saynge this was, and in
very deede so hee dyd, yea and
rather more than he sayde. For
he

he dyd not folowe Tiberius
Gracchus catherine, but was
also a ryngleader to it, nor
made not him selfe a compaign
nion of hys furle, but a cappyt
ein And therfore in this mad
nesse beyng a fearde of a newe
examination, he fled into Asia,
and gat hym to our ennemyes,
and in the ende, suffered iuste
and gretuous punishmente of
oure cite. There is therefore
none excuse for the faulte, if a
manne offend for hys freendes
sake, for seepng the opinyon of
ones vertue is the breeder of
freendship, it is harde for frend
ship to remayne, if one swaue
from vertue. But if we agree
it to be honest, both to graunte
to oure freendes what soeuer

Offere in
our fren
des behalfe

Honest
requestes.

The booke of
they woulde haue, and to ob-
teigne of oure freendes whatso-
euer we desire: there truely wee
be of a thorough tried wysdom,
if there can be no faulte founde
with the thing. But oure spea-
kyng is of these freendes that
be in our eye dayly, of suche as
wee see, or suche as we haue
heard of, and oure dayly expe-
ryence teacheth vs. Note of
these sortes wee must take ex-
amples, and of them chiefly,
who come nearest to wysdome.
We know, that Paul? Aemili-
us was of muche familiarit-
tee with Caius Lucinius, as
we haue heard of our fathers,
and that they were twise Con-
sulles together, and felowes
in office of the Censureshippe.

III C

And

D. Aemili-
us.

L. Lucini?

freendship.

28

And we reade also in stories,
that in that time Marcus Lu-
cius and Titus Coruncanus
were great freends with them,
and dearest one to thother al-
so amonge them selues. Ther-
fore we can not so muche as
suspecte or deeme, that anye of
these would haue earnestly re-
quired any thing of their frend
that should haue been agaynste
their faith, agaynste their othe,
or agaynste the common welth.
For to what purpose were it,
to saye that these euils were in
suche men? For if they had ear-
nestlie required any thinge in
that maner, I know they could
not haue obteyned, for as mu-
che as these we spake of, were
verie goodlie men. But let it be

M. Lucius
T. Corun-
canus.

L. W. IIII

of

The booke of
of a like euill to graunte, as to
make an vnhonest supple. Yet
Laius Carbo consented to Ti-
berius Graccus, and so dyd L.
Lato, who at that tyme was
neuer a whit hys brother Lai-
us ennemy, but at this present
is hys earnest aduersarye. Let
this then bee the firste lawe en-
acted in freendshipp, that ney-
ther we require vnhonest thin-
ges, nor beyng desired do any.
For it is a foule excuse, and
in no wise to be allowed, when
a man shall eyther in priuate
fautes, other elles in fautes
against the comon wealth con-
fesse, he dyd it for his freendes
sake: For wee are nowe, O
Fannius and Marcella, sette
in suche place, that it behoneth
vs

First law
in freend-
shipp.

Foule ex-
cuse.

ys longe afore to foresee the
chaunces that maye happen to
the comon wealth. For the olde
custome of our fathers all read-
ie is somewhat swarued from
hir course and race. Tiberius
Graccus kente aboute to haue
gotten the kyngdome, and eu-
led as a kyng to, for certayne
monethes, dyd enier the people
of Rome heare or see the lyke.
And his frendes and kynnsfolke
also after his death dyd folowe
the example of hym. What
partes they played agaynst. P.
Scipio Nasica, I cannot with-
oute teares reposite. For as for
Tarbo, whom we spake of ear-
while, we dyd suffer and beare
with, because of Tiberi⁹ Grac-
cus newe punishmentes.

Ambicion
of Tiberi⁹
Graccus.

The booke of

But what I looke to folowe
of **Tiberius** Grace? **Tribunes**
ship, I luste not to **Prophecie**,
for from thence cometh all ma-
tters, whych be ready for mys-
chiefe: and after they once be-
ginne, they folowe headlonge
on. Ye see already afore hande
in the tables of the lawes,
how greate a decaye hath hap-
pened, firste by the lawe called
Gabinia, and then within two
yeres after, by the lawe called
Cassia. And me thinkes I doe
alredie see the commonalte of
Rome deuyded from the **Se-
nate**, and that the greatest mat-
ters be ordered after the will
of the people. For no men shall
learne how suche thinges maye
be doen, then howe they maye
be

Gabinus
law.
Cassius
lawe.

freendship.

30

be withstanding. But to what
ende speake I all this & verely
because no man goeth aboute
any suche thinge withoute fel-
lowship. The honest sozethers
foze muste bee warned, if vn-
wares they lyghte by any ad-
venture in suche a kynde of
freendshippe, that they thinke
not them selues so bound, but
that they maye forsake the
freende, if in any greate matter
they conspire againste the com-
mon weale. And for naughtie
men a punishment must be de-
ment as
vised, and no lesse for suche as
due to the
followe others, then for those partners
whych bee the verie caprtayn as rynges-
nea and ryngeladers theyn leaders.
selues of all wyckednesse.
Who was nozler, who was
of

Themistocles.

**Themistocles and
Coriolanus slew
thē selves.**

The booke of
of more power in al Grece then
Themistocles: who beyng cap-
tain in the warre agaynst
the Persians, when he had de-
liuered Grece from bondage,
and afterwarde was banished
for enuie, coude not beare the
same enuie of hys vnthankfull
countrey, which his parte was
to haue borne. He played the
like part that Coriolanus dyd
with vs twentie yeares agoe.
These twayne founde no ayde
agaynst theyr countrey, and
therfore they killed them selves.
Wherefore suche naughty mens
nes conspiracie, is not to be
cloked with any excuse of friend-
shipp, but rather punished with
all extremitie, that no manne
maye thinke it lawefull to fol-
lowe

lowe hys freende, that makes
warre againſt hys countree.
Whych thinge (as the worlde
begynneth to goe) I wote not
whether one daye it wyl be so
or not. But truly I for my
parte, haue no lesse care, what
the state of the common welch
shal be after my deathe, then
what it is at this daye. Let this
therefore bee agreed, to bee the
first rule of freendshyppe, that
we aske of oure freendes thyn-
ges that bee lawfull, and dooe
for our freendes sake things
that bee honest. And that we
looke not vppon our freend til
he desire vs, but that good wyl
bee alwayes readie, and that
slackenesse bee not vsed. Let vs
bee glad in dede to geue sayth-
ful

A good
but a rare
care.
First rule
of freends-
ship.

Preuents
linge of
honest res-
questes.

The booke of

Morions
in frendz
shyp.

few fren-
des.

ful counsaile: Let thep mⁱ be of
great accompte in freen deship;
whiche counsaill well. And let
vs geue them a rule ouer vs,
to warne vs, not only plaines
ly: but also if neede bee, sharpes
ly, and suche auctoritie geuen
must be obried. For I suppose
some wonderfull wondrous
pleased some of them, whome
I heare saye were taken for
wyse in Grece. But there is
nothing, but that they can des-
cant thereon wyth their quiddi-
tines, as for example we shuld
auoyde frendship wyth to ma-
ny, for that one man thereby
much nedes be carefull for ma-
ny, and that it is enoughe to
doe, every man to care for hys
owne. Also to be ouermuche
combyed

combed wth other mennes
mattys (they say) is vna
welkie, and to haue the raynes
of freendshyppe at lengthe to
plucke strayer oz make clack
her, as one w^{ll}, they thynke
it a pleasure. For they say,
quietnesse is the chiefe porntce
of happines, whiche the minde
can not enioye, if one muste
beare the burdenn, oz as it
were, trauaile wth chyldre for
many. Another sorte of them
(they say) speake muche more
beastelie yet then this, whiche
place a lyttell aboue I briefly
touched, and that was, that
freendshyppe ought to bee des
tired for an heaile and skayes
take, and not for good wil and
faynor to any body.

And

The booke of

And therefore as every manne
hathe lytle staie, and lytle lye-
toure, so hee shoulde the more
seeke after freendshyp. And for
this cause (they saye) it is, that
women seeke more the helpe of
freendshyp then men, and the
pooze more then the ryche, and
the wretched more then the for-
tunate.

Takyng
freendshyp
out of the
world.

And gape and goodlye wyles
dome. For they goe about to
take the soule out of the world,
that would take freendshyp out
of it, then the whyche wee haue
of God nothynge better, we no-
thyng pleasaunter. For what
maner of quyetnesse is thys?
truely to see to, pleasaunte, but
in verie deepe at many tymes
to be refused. For it is no rea-
son

son, eyther not to take in hande
 oꝛ to leaue of beyng taken in
 hande, anie honest cause oꝛ
 deede, because thou wouldest
 not be troubled. But if we
 wyl refuse paine, we muste also
 refuse vertue, whyche must of
 necessitee with a certeine payn-
 fulnesse dyspyse and hate bys
 contraries, as foꝛ example, the
 good muste hate the euill, the
 chaste the lecherouse, the hardie
 the cowardly. Therefore you
 see the ryghte, moſte of all gre-
 ued wpyth vnrpyghtuousenesse,
 the myghtie wpyth the weaker
 lynges, the honest wpyth the
 shameles. This therfoze is the
 propertie of a wel staped mind,
 to reioyce at good thinges, and
 to be greued wpyth the contrar-
 yes, minde.

We must
 alway do
 well.

Proper-
 tee of a
 wel staped

Be meas
net; the
stoikes.

The booke of
eyes. Wherefore is greefe of
mynde light in a wyse man (as
in veraye deede it doth) excepte
we suppose the nature of man
is cleane rooted vp oute of hys
hert, what cause is there, that
wee shoulde utterlye hannishe
freedship from the life of man,
because wee woulde suffer no
troubles for it? For what dyf-
ference is there, I saye not be-
twene a beast and a man, but
euen betwene a man and a
stone, or a dead stocke, or anie
suche like thinge, if you take as
way the mounynges and modes
of the mind? If cyther are these
to be herd, that wil nedes haue
vertue to bee an harde thinge,
as it were lyke iron. Whye
the trewely aswell in manie
thinge

thynges, as also in freendshyp, is easie and gentle, so that at the good fortune of hys freend it spredeth it selfe abroad, and at his misfortune it shrinketh in again. Wherfore this grete of minde, that is oftentimes to be taken for freendes, is not so greate as it oughte to take away freendshyp amonge men: no more than vertue shoulde be refused, because it bringeth wyth it many cares and troubles of mind. But for asmuche as vertue knitteth freendshyp together (as I sayed afore) if anye sparke of vertue doe appeare, wherunto one of a lyke mynde maye applye and soine it selfe, there loue must necessarily grow, when suche a thinge

Where
loue
groweth.

¶ II happ

Beastli-
nesse.

Requis-
tinge of
benefites.

Cause p^ri
cipal of
friendship.

The booke of
hapneth. For what is so beaste
lie, as to be delpted wth these
many kynde of vayne thinges,
and honour, glozie, buildyng,
apparel, and deckeyng of the
bodie, and not marueylouslye
to be delpyghted, wth suche a
mind endewed with vertue, as
bothe can loue and yelde loue
for loue agayne. For there is
nothyng goodlier, then requis-
tinge of benefit, nor any thing
pleasanter, than thenterchan-
geyng of loue and dutie. And
also if you putte this vnto it,
whysh may wel be added, that
there is nothyng, whyche al-
lureth and so draweth oughte
vnto it, as likenesse of condy-
cions doeth one to freendshipp.
This surely is graunted to be
true

true, that the honest, loue the honest, and so haunt together, Like wel
as men nere ioygned by kinned to like.

and nature. For nothing moze Nature.
coueteth, or is moze egar of his
lyke, then nature. Wherefoze
this is playne, O Fannie and

Scruola, in myne oppnyon,
that the honest beare towarde
the honest, a certein good wyll,
as of course, whiche is apoynt-
ed by nature, to bee the well
spryng of freendship. But this
kind of goodnesse also shoulde
appeere towarde the common
sorte. For vertue is not choz-
yng, nor empty handed, nor Vertue.
yet lofte: but hir custome is to
defend all men, and to doe the
best for them she can. Which

thyng vndoubtedlie she would

The booke of
not dooe, if the dysdeigned the
common sorte.

profite.

¶ Furthermoze mee thinketh
those men, that for profite
take dissemble freendshipp, doe
cleane take away the louingest
knot of freendshippe. For the
veraie profite gotten by ones
freend, doth not so muche lyke
one, as his freendes very loue
doth delight hym: and than is
that, whyche cometh from a
mans freende a pleasure, whan
of good wyll and loue it pro-
ceedeth. And it is so beyonde
reason, that freendshipp should
be sought for necessitee, seeynge
that those, whyche bee endued
with wealth, rychesse and ver-
tue chiefly, wherein mooste ayde
is, haue no neede of any other,
and

freendshipp.

36

and be most liberall and bounteous. And I knowe not, whether it be a meete thyng, that freendes shoulde neuer neede anie thinge: for where shoulde our good wyll haue appeared, if Scipio had neuer needed, neuer fauour, neuer counsaile, neuer oure assistaunce, neyther in peace nor in warre. Therefore freendshipp hunteth not after profite, but profite foloweth with freendshipp. Men than that swimme in riches, be not to be heard, if they shall at any tyme dispute of freendshipp, in which nether by experience, nor by knowlage, they haue any vnderstandynge. For who is there (in very sadnesse) that neither to loue any, neither to

profite
foloweth

¶ Ciii

be

A tyrans
life.

Loue and
fcare.

Aduersis
tee trieth
freendes.

The booke of
be loued againe, would walow
in all rycheffe, and lyue with
plentie of all thynges earthlie:
For this kynd of lyfe is for ty-
rans, wherein there is no tru-
stinesse, no loue, no hope of as-
sured good wyll, but all thyng-
es euermore suspected and car-
red for: noz there is no place
of frendship. For who can loue
one, whom hee feareth: or elles
loue one whom he dzeadeth?
Suche yet be honoured with
feigned freendshyp onelie for a
time, that if they happē to take
a fall (as it doeth many tymes
come to passe) than is it well
percepued, how naked they be
of freendes. Whych thing the
repozte goeth, Tarquinius the
tyzanne sayde, at suche time as
he

he was banished, that he well
vnderstode, what freendes hee
had saythfull, and what vn-
saythfull, nowe when hee was
hable to recompence neither of
theim. And yet I meruayle, if in
that hys pryde and loathsome
condicions, he coulde possyble
haue any at all. And as this
mannes maners, of whom wee
haue spoken, coulde not pour-
chase any true freendes, so ma-
ny mens riches, that be in high
authoritie, do cleane shut oute,
as it were true freendship. For
Fortune her selfe is not onely
blynde, but maketh these also
often tymes blynde, whom she
moste embraceth. And therfore
(for the moste parte) they are
puffed vp with pryde and dys-
deigne,

Richesse.

Fortune.

A foole
fortunate.

Freendes
be best ris
chelle.

The booke of
deigne, and nothing is so irkes
some, as a foole in good for-
tune. And this a man may see,
that such as before times were
of indifferent maners, by rule,
power, and prosperitee, dooe
chaunge and despise their olde
freendrs, and leane to new.
But what more foolish thinge
can be, than to studie, they may
be able with greate heapes and
plentie, to gette other thynges
that be sought for, as monie,
horses, seruauntes, gaye cloas-
thing, and costly plate, and yet
not to seeke for freendes, being
the beste & goodlyest ryches of
this lyfe. For they knowe not
for whom they get other thyn-
ges, when they are gotten, nor
to whose vse they trauaile. For
euery

freendship. 38

every one of these be hye, why-
che will win them with stronge
hande. But freendship once
gotten, abydeth wyth everie
man stedfaste and surely. And
although these thynges conty-
new, whiche be as one woulde
saye, the gyftes of fortune, yet
a rude lyfe and destitute of
freendes can not be pleasant.

Giftes of
fortune.

But here an ende of this mats-
tier.

¶ And now we must set out,
howe farre the boundes and Bondes
poyntes of loue doe reache in of loue in
freendshyppe. Whereof I see frendship.
there be thre opinyons, and I
allow neither of them. One is,
that we so loue our freend, as
we doe oure selves. The other,
that oure good wyll towarde
our

3. opyniōs
of frend-
ship disa-
lowed.

The booke of
our freendes, doe a lyke and e-
quallye aunswere theyr good
wyl towarde vs. The thirde,
that howe muche euerie man
setteth by hym selfe, so muche
he shoulde bee sette by of hys
freendes. But I agre to none
of these thre opynions. For
the first is not trewe, that eue-
rye man, is a lyke herted to-
warde his freend, as hee is to-
ward him selfe. For how many
thinges enterpryse we for oure
freendes sake, whyche for oure
selues we woulde neuer doe,
as to praye and sue to an vn-
woorthy man for oure freendes
cause: to be ouer earnestly bent
against one, and to pursue hym
very sore: whyche thynges in
our owne matters stande not
wel

freendship. 39

well wyth honestie, but in our
 freendes causes bee moſte ho-
 nest. There be many thynges
 also, in which the honest softe,
 doth take awaye and suffer to
 bee taken from theyr owne
 gaires, to thende their freendes
 rather than them selues, maie
 enioy them. The second opiny-
 on is, that appointeth freend-
 shipp, to vse like benefites, and
 lyke good wyll, but this is to
 straight and to neere, to brynge
 freendshipp to be weyed in bal-
 launce, as though there ought
 to be a lyke iompe measure of
 taking and receiuyng of pleas-
 sures. We thynketh trewe
 freendshipp is a rycher and a
 bountifuller thinge, and doeth
 not take so narrowe heade to
 geue

Trewe
 frendship.

dismayed mynde, and bynge
hym in a moze hope and better
comeforte. There is therfore
another ende of trewe freends
ship to be made, so that firste I
shall tell that whyche Scipio
was wont chiefly to reprove.

He wolde denie, that anye say
yng coulde be founde moze a
gainste freendshippe than this
that sayde, men oughte so to
loue, as at sometyme they
shoulde hate. And he coulde not
be brought to beleue, that this
was saide by Bias, as it was
reported, who was one of the
seuen wyse men: but that it
was the saynge of some vile
and ambitious man, or els of
one that woulde bynge all
thynges to hys owne power
and

A sayng
most repu
gnant to
freendship.

The booke of
and swaye. For how can one
be hys freende, whose enemye
he thinkes also to be. For firste
he must nedes desire and wish,
that hys freende myghte verie
often offende, that he mighte
geue as it were occasyons to
chydre. Againe, he muste needes
bee greued and freated, or els
enuie at his freendes good hap
and doynges. Wherefore this
rule truly were enough (whose
so euer it be) to destroye fren-
shyppe. But this rather were
mete, to haue a rule made, that
wee should vse suche warenesse
in prouidyng of freendes, that
we should not begin to loue
hym, whome at anie time wee
myghte after hate. Besides, if
wee had not bene mooste fortune-
nate

freendshipp. 41

nate in chosynge of our freendes,
 yet Scipio thought men shuld
 beare that myschaunce, rather
 than to seeke an occasion of
 fallynge out. These endes in
 freendshipp therfore I thinke
 bee to bee vsed, that whan
 freendes maners be honest, all
 theyr goodes, counsaile, and
 good wyll, shoulde be as comon
 among them, wythout any ex-
 ception: and also if chaunce
 so come to passe, that the vn-
 honest doynges of freendes,
 bee to bee holpen in thinges,
 where they stande vppon lyfe
 and death, or vppon their esti-
 macyon, they maye somewhat
 swarue oute of the waye, so
 that greate dyhonestie followe
 not of it. For freendshipp may

What is
 to be attri-
 buted to
 honest freen-
 des.

If

be

The booke of
be pardoned herein. Neyther is
estimation to be relected. Noz
yet muste wee thinke, that the
peoples voyce is a small helpe
to haue a dooeyng in thynges,
whyche to get wyth flatterie &
fayze wordes is dyshonestie.

Therfoze vertue, who hath the
loue of all men folowynge it, is
not to bee dyspyssed. But it
was ofte demaunded (foz now
I retorne to Scipio, all whose
talke was of freendshippe,)
why in all other thynges men
were moze dyligent, as that e-
uerie one coulde tell howe ma-
nie goates and sheepe he had
of hys owne, yet coulde not
number how manye freendes
hee had: and that in compass-
yng the one he bestoweth a dis-

A questio
worthy
the asking

Iygence, and in choosynge the other, he is negligent, and hath as it were, no certeyne signes and markes, by the whiche hee should iudge who hee fittest for freendshippe. We muste therfore choose sure, stedfaste, and vnwaueryng freendes, of the whiche sorte, there is a greate skarpytie, and it is harde to know them without a trial.

But we muste make the tryall in freendshippe it selfe, for so freendshippe goeth before our iudgemente, and taketh awaye the occasion of tryall.

It is therefore a wyle mannes parte, so to keape the earnestnesse of hys loue, as he dooeth his race in renninge, to thentee we maye so vse our frendshyppe,

The booke of

**Maies to as men that had assayed their
proue fren
des.**

Money.

Honour.

Rule,

Auctozitie

as men that had assayed their
hozse, and somewhat tryed the
maners of their freendes. Ma-
ny men often tymes in a little
moneie matter, be founde how
vnconstant they bee: there be o-
ther some agayne, whom when
a lyttle money cannot attempt,
by a greate sūme of money may
be soone knowen. But if some
maye be founde, whyche thinke
it beastly to set money before
freendship, where then shall we
finde them, that dooe not sette
honoure, rule, auctozitie, and
power, before freendshyp: that
when these be set forthe on the
one side, & the power of frend-
shyp on the other syde, who is
there, that wil not rather chose
the firste then the last?

For mans nature is weake to
refuse rule, which if men folow
and lyttle regarde freendshyp,
they thinke they are to be excu-
sed, because not wythoute a
greate occasion, they haue bro-
ken of freendshyp. Therefore
trew freendshyp is very hardly
found in them, whych lyue in
honour and rule. For where
can you fynde suche a one, as
woulde preferre hys freendes
honour befoze his owne? But
to leaue these, howe greivouse
and dauncerouse do most men
thinke it, to bee fellowes and
partenars in myseries, wherto
not one is easilpe founde, that
wilbe contēt to come, although
Ennius sayde well: The sure
freende in thynges vn sure is

Freendshipp
hardly
found a-
mong gre-
ate men.

Sure
fre

The booke of
known. Yet these two thinges make men for the most part to bee noted of vnstedfastnesse and lightnesse, if epyther in their owne prosperytye they set their frends light, or in their frends aduersitee they cast them of. Who therfore shall shewe him self in both these dyscrete, stedfast, and faithfull in frendshyp, hym oughte we to iudge of the perfectest kinde of men, and in a manner as a God. For the ground worke of that stedfastnesse & constācie, whych we seeke to be in frēdshyp, is faithfulness. For nothyng is stedfast, that is vnfaithfull. Besides it is fitte we chose our frend simple familiar, good to agre wyth, & one that wyl be moued wyth the
the

**A faithful
freend.**

**How to
chose a
freende.**

freendship.

44.

the same thing?, wherewith we
be. All whiche thing? belonge to
the faithfulnessse that oughte to
be in freendship. For nether can
he be faithful, that wil be in ma
ny mind?, or that hath a tour
ning hed. Nor he stedfast & sure
that is not of the same mode
that his frend is, and agreable
to his nature. Herevnto muste
be ioyned, that he which shalbe
a frēd, may not take pleasure in
accusing, nor lightly beleue ac
cusacions offered, which things
belonge to that stedfastnesse,
wherof earwhile I entreated.
And so commeth it to bee true,
which in the beginning I sayde
that freendship can not be but
betwene good men. For it is
the propertee of a good man
(whom we may also call wise)

Wanes
ringe
minde.

What a
frēd must
eschew.

Good m?

The booke of
to keepe these twoo rewles in
frendship.

Two ru-
les in frend
ship.

TFirste, that nothinge be fey-
gned nor dyssembled: for it is
more honeste openlye to hate,
than in countenaunce to cloke.
Next, that not onely bee cleere
hys freend of faultes, wherof
he is charged by any other, but
also that he him self in no wyse
bee suspicious, or thinke hys
freend hath doon any thinge as
myse. There must be besides
this, a certeine pleasantnesse in
ones talke and facions, whych
is not one of the worste sauces
for freendshipp, but sowernesse
and solemnesse must in no wyse
be had, yet sadnesse and sages-
nesse in all matters haue in it
agenesse surely a certeine grauitee. But
frends

pleasant
talke.

agenesse

freendshyp.

45

freendshippe oughte to be somewhat more at large, more free & pleasant, & to al felowshippe and gentlenes more dysposed.

And here ryseth a very hard Whether question, whether oure newe new or freendes worthy of freendshyp, old frēdes be to be preferred befoze oure are to be olde, as we vse to esteeme yonge preferred. horses more than olde. A doubt surely vnsemely for men, for of freendship as there is of other thynges, ought there to be no gluttinge. And oure oldest kynde of thynges lyke good old wines, ought to be most regarded. And that is a trewe saide **Proverb.** saw, whyche comonly is sayde, that we muste eate manye busshelles of salte together, wyth whom wee shal perfourme the partes

**Simili-
tude.**

Custom.

The booke of
partes of freendship. Yet newe
acquayntaunces bee not to be
refused, if there be any hope in
them, as in good trees where
appeareth fruite. And yet olde
acquaintance must be kepte in
hys dewe place. For in olde
freendes, and acquaintaunce,
and custome is no small truste.
¶ And as to the horse, wher-
of wee made mencyon erwhile,
if nothyng lette, there is none,
but had rather vse him, whome
he hath vsed, than a newe and
vnhandled. Neither doth cu-
stome muche onelie in luyng
thynges, but also in thynges
lacking life. For euen with hyl-
lye places and wooddy coun-
treis be we delited, wherein we
haue dwelled longe. But it is

freendship.

46

a chiefe point in freendeshyp, the hygher to bee equall wyth the lower . For often tymes there bee certayne graces in it , as was in Scipio toward our company of frendes, he neuer put hym selfe forth before Philus , before Rutilius , before Nummius , or any of hys balce freendes . But he honoured, Quintus Marcius hys brother , as his better , because he was his elder , who was surely a notable man, yet nothyng like him, and he was desirous, that all his freendes might be made rycher by hym, Whyche all men muste bothe dooe and followe , that if they gette any betternesse of vertue , witte,

of

Thiese point in frendship.

The elder in honour preferred.

Similitude.

Custom.

The booke of partes of freendship. Yet newe acquayntaunces bee not to be refused, if there be any hope in them, as in good trees where appeareth fruite. And yet olde acquaintance must be kepte in hys dewe place. For in olde frendes, and acquaintance, and custome is no small truste. ¶ And as to the horse, wherof wee made mency on erwhile, if nothyng lette, there is none, but had rather vse him, whome he hath vsed, than a newe and vnhandled. Neither doth custome muche onelie in lyuynge thynges, but also in thynges lacking life. For euen with hyllye places and wooddy countreis be we delited, wherein we haue dwelled longe. But it is

freendship. 46

a chiefe point in freendeshyp, the hygher to bee equall wyth the lower . For often tymes there bee certayne graces in it , as was in Scipio to- ward our company of freendes, hee neuer put hym selfe forth before Philus , before Rutili- us, before Nummius , or any of hys baler freendes . But he honoured, Quintus Mari- mus hys brother , as his bet- ter , because he was his el- der , who was surely a notab- le man, yet nothyng like him, and he was desirous, that all his freendes might be made rycher by hym. Whyche all men muste bothe dooe and fol- lowe , that if they gette anye betternesse of vertue, witte,

or

Chiefe point in frendship.

The elder in honour preferred.

The booke of
oz fortune, they shoulde part it
among their frendes, and parte
it with their kinsfolkes, as if
they be bozne of a lowe stocke,
oz els haue their kynred either
in witte oz substaunce woozse
then them selves, they shoulde
enlarge their rycheffe, and bee
as an honoure and gloze to
their state, as we reade in the
playes of some, that were in
seruauntes states, by reason
their birth and stocke was vn-
knownen, but after they were
percepued, and founde eyther
Gods sonnes, oz kynges chyld-
ren, yet they bare styll a loue
toward the sheapherdes, whom
they toke manie yeres as their
fathers. Whiche thinge wee
ought muche rather do toward
our

freendship:

47

oure true and well known fa-
thers. For thence chiefly is the
fruite of ones witte, vertue,
and all honestie taken, when
it is bestowed on hym that is
neerest allyed. Therefore as
those whiche in freendshyppe
be the betters in degree, oughte
to equall theym selues with
their inferiours, so oughte in-
feriours not to bee greued, if
eyther in witte, eyther fortune,
either worshyp, their freendes
doe excede theim. Of the which
the moste parte eyther playne
them selves of somewhat, or els
upbraide men with their bene-
fites, and so muche the more if
they thinke they haue oughte,
whiche they can proue to haue
be done eyther dewtifullye, or
freendz

Mutual
behauour
of fren-
des.

Upbrai-
des of
pleasures.

The booke of
freendly, or by any of theyr
trauayle. But surely these vy-
brayders of pleasures, bee an
hateful kynde of people. Whis-
che pleasure he only, on whome
they bee bestowed, ought to re-
member, and not hee that dyd
bestow them. Wherfore as the
better mā must abase him selfe
in freendshy, so after a sorte the
better muste preferre the infer-
rior. For there be some which
make freendeship veray pythe
some, where as they thinke
them selues not regarded.
Whych happeneth almoste to
none but such as thinke them
selues worthy to be dyspyled.
Who muste bothe by wordes
and deades bee brought from
this opynion.

You

You muste dooe for euery one
 first so muche as your selfe can
 do. Next so muche as he is ha-
 ble to discharge, whō you loue
 and would further. For you
 cannot bring all your freendes
 to high honour, althoughe you
 be farre aboue other. As Sci-
 pio was able to make Publi-
 us Rutilius Consul, but he
 coulde neuer make hys brother
 Lucius. And if you be hable
 to prefer one to what you lust,
 yet must you take heerde, what
 he is hable to dyscharge. And
 we must alwayes thinke freend-
 shipp to be in full growen ages
 and well stayed wpttes. For
 those, whiche in their boystate,
 haue been desirous of hunting
 and tenesse, muste of necessitee
 take

Howe
 much is
 to be done
 for frends

Scipio
 made Ru-
 tilius con-
 sull.

Frēdship
 in ages &
 wittes.

The booke of

Companions take them their freends, whom
of youth. they loued and delighted than
with their pleasure. For so shall
nurs^r and youthmaisters cha-
lenge muche freendshipp, by rea-
son of olde ryght, who in dede
be not to be dyspyled, but yet
after some other sorte to bee e-
stemed. For els freendshipp can
not continew stedfaste. Unlike
maners. vnlike maners haue vnlike studyes,
whose vnlykenesse of condycy-
ons doeth breake of all freend-
shipp. And for none other cause
the good wyth the wycked, and
the wycked wyth the good can
not bee freendes: but for that
there is betwene them so great
difference, as the greatest may
be of maners and affections.
It maye bee also a good lesson

freendshipp. 49

in frendshipp, that no man hinder his friends profit, thzoughe vnmeasurable loue towarde him, as it often happeneth.

For to come to fables. If Nestor would haue heard Polydamas, with whome hee was broughte vp, whan hee would haue staied his iourney with muche weeping, he could neuer haue taken Troie. And oftentimes there chaunceth weighty matters, why a man must depart from his friends: the whiche whosoever would let or trouble, because hee can not beare well his absence, is to bee counted a weakelinge and cockney natured: and therefore vnreasonable for freendshipp. And in all things we

Inordinate loue in freendshipp.

G

much

Frendes
ought to
ponder re-
questes.

Comon
peoples
freendship

The booke of

must take heede, both what we
aske of oure freende, and what
we suffer to be obteyned of vs.
There happeneth also many
times, as it were a certaine ne-
cessary lamentacion for the par-
ting of frendship, for now our
talke tourneth from sage mēs
to the common peoples freends
ship. Oftymes freends faulkes
burst out, partly vpon frends,
and partely vppon straungers
yet the same redowns to their
frendes.

Suche sort of freendship there-
fore muste bee eased wth lea-
uynge of company, and as I
haue hearde Lato saye, must
bee vnhauented, rather than
hastily broken of, except some
vnbearable iniurie shall fier
it

freendship.

So

It out, as a thing neyther com-
ly. neither honest, neither fit to
be, wythout a presente change,
and a seuerance. But if there
shall be a certayne chaunge in
their maners and likinges, as
sometime there happeneth, of
some variance shall fall aboute
some part of the comon welth,
(for I spake as I saide a litle
 afore not of wisemens but com-
mon freendshyppe) a warpnesse
is to bee vled, least freendshyp
seeme not only to be left of: but
malice also to bee bredde. For
nothinge is more dyshonest,
than to be at warre wyth him,
with whom thou hast freendly
lyued. Scipio for my sake, (as
you knowe) had seuered him
selke from Quintus Pompeius

Warines
to be vled
in frend-
shyppe.

Dishonest
lie.

¶

freend

Scipios
alienaciō,
from two
of his frē-
des.

The booke of
freendshipp. For the discencion
that was in the commō welth,
he was also withdrawen cleue
from oure fellow in office Me-
tellus. Both these he did sagely
with auctoritie, and no greate
griefe of minde. Wherfore we
must first take heede, that dys-
cencion happen not amonge
freendes, and that their frends-
ship seeme rather caste of, than
oppressed. Also wee must be-
ware, that greate frendshippes
turne not into greate hatredes:
wherof chidinges, tauntinges,
and euill reportes do rise, whic-
he yet bee to bee borne, if any
waye they be sufferable. And
here is the honoz of old frends-
ship to be geuen, that the faulte
alwayes bee in the doer, and
not

friendship.

51

not in the sufferer of wronge.
There is one counsaile, and
ease for all these vices and dys-
commodities, and that is, that
wee loue not oure Donnes, nor
loue the vnworthy. They bee
worthy of friendship, in whose
selfe there is no cause why they
should be beloued. It is a rare
kinde, and so surely all worthy
thinges bee rare, yea and no-
thinge harder than to finde a
thinge in hys kinde throughe
perseuerance. But the moste parte of
men in worldely thynges wyl
knowledge nothing good, but
that is profitable, and lyke
beastes they loue those frendes
chiefly, of whom thei hope they
shal receiue most profite.

Therefore they wante that saye

G iii

rest

Redresse
of vices in
friendship

Who be
worthy of
friendship

Beastes.

The booke of
rest and naturallest freendship,
wherbye is to be sought euen by
it selfe and for it selves sake:
neither do they shew vnto them
selves any token or example of
the strength of this freendship,
what and how much it is.

For every man loueth hym self
not as though he woulde cha-
llenge of him selfe a reward for
his loue, but because every ma-
n of nature is dearest to him self
which kind of loue and deares-
nesse who so doeth not vse it in
freendshyppe, shall neuer bee
founde a true and faythfull
freende. For hee surely is a
freende, that is an other 3.

Who is a
freende.

That if it appeare in beastes,
in foules, in cattell, in fishe, in
swine, and wyldes sauage, first
that

freendship.

52

that they loue them selves, (for **Compari**
that propertie is geuen to euery **so betwene**
re liuing thing from the firste **beastes &**
birth) and next that they couet **men.**
and lust after some other beas-
tes of their kind, with whome
they may bee conuersant, and
that they do with a desire, and
certein likenesse to mans loue:
how muche the more is it by
nature in man, who bothe lo-
ueth him selfe, and gettes him
another, with whome hee may
breake his mind, as though of
two he wold make almost one.
But the most sort of men euen
frowardly, (I wyl not saye
shamefully) would haue suche
a freend as they them selves ca-
not be, and those thinges, whiche **Unfreedly**
they doo not to their freends **request,**
I will des

The booke of

A freende des , they yet them selues wyl
must bee a craue of them. But it is firste
good mā. mete that one be good him self.
and then seke after for his like:
for in suche, that kinde of sted-
fast freendshipp, whiche I treat-
ed of earwhyle, maye be surely
settled , when men ioygned to-
gether with good wil, wil firste
rule those affections , which o-
thers doe serue , and then take
a pleasure in byrightnesse and
iustice , and the one will take
in hande all thinges for the o-
ther, and one wyl not require
of another, any thinge but that
is honest and lawfull, and they
will not onely agree and loue
together , but they wyl also
stande in a shamefull awe of eche
other. For hee that taketh a-
way

freendship.

53

waye honest bashfulnes from honest
freendshipp, dooeth take awaye bashful-
freendeshippes chiefe beantie. nesse in
Therefore in those men is a be- freendship
rie dangerous errour, which
thiinke that by freendeshyppe a
gate is sette open to all luste
and vice. For freendeship is ge-
uen by nature as an ayde to frēdship
vertue, and not as a guyde to an aide to
vice, to the entente that seeinge vertue,
vertue can not achieue alone
to the chiefe things, the should
come as it were in arme and
accompanied wyth a nother,
whiche kinde of felowshyppe if
eyther it be, eyther hath been,
or shall be amongest any, they
must be sayed best and luckiest
accompaigned, for the atteing-
ninge of natures chiefe happy-
nesse,

**Deep fel
lowship.**

**Happy
life.**

The booke of
nelle. For this is (I saye) the
verre fellowshipp, wherein all
thinges be, whiche men thinke
to be wysshed after, as hone:
rie, glorie, quietnes, and pleas
sure of mynde, so that where
these be, there is the happy life
and withoute these it cannot
bee. The whiche lyfe seeynge
it is the best and chiefeest thing,
we must geue our minde to ver
tue, if wee wyl obtaine it with
out whiche neither freendshipp,
nor any thing els to be desired
we can attayne to. And sure
lye where vertue is dyspyled,
those whiche thinke they haue
freendes, doe than feeke they
were deceaued, when anye
weighty aduenture doth dyue
them to make a triall.

Where

friendship.

54

Wherefore when you haue iudged of your freende, you must loue, and not when you haue loued, than iudge. Yea and this had neede yet oftner to be tolde you. But where as in many thinges we be much punished for negligence, yet most of all in louyng and regarding of our freendes. For we vse oftentimes the cleane contrarie counsaile, and euen forbydden wee doe and vndoore, as the old proverbe saith.

For when we be tolt hither and thither, eyther by dayly companye, or els by some kind of duty, so deinly in the middes of our course we burst of our friendship, when there riseth any little offence.

Where

Witty
tence.

Proverb.

The booke of

Recheles-
nesse in
frendship
Profit of
freendship

Richesse.

Promos-
tions.

Wherefoze suche a carelesse
of so necessarie a thinge, is the
rather to be dispised. For frend-
ship is the onely thinge in the
worlde, of whose profite all
men with open mouthes doe as-
gree of, althoughe vertue selfe
of manye is vnset by: and is
saide to be a certeine outbragge
or outshewe. Many also res-
garde not riches, whose beeing
content with a lyttle, right ho-
mely fare, and homely appa-
raille pleaseth them: promocy-
ons also, with the desire wher-
of many bee set a fyze, a greate
sorte doo so little esteeme, that
they thinke nothinge bayner
nor lighter. Also other thinges
whiche some euen wonder at,
very many esteeme them as no-
thing

freendship.

55

thinge. Of freendshipp all men
haue one opinion, bothe those,
whiche haue geuen them selues
to meddle with the common
wealth, and those who be deli-
ted with the knowledge and
learninge of thinges, and those
which quietly tende their owne
businesse, and finally those,
whiche geue them selues ouer
wholly to followe pleasures,
thinke there is no life without
freendship, if it so be they wyl
liue somewhat honestly.

For freendship I wote not
how creepeth through al kinde
of liues, and will suffer no part
of a mans life that is ledde to
want hir. So if there bee any
of that lowrenes and grimmes
of nature, that he flieth and ha-
teth

frendship
creepeth
through
all kinde
of life.

The booke of

**Timon of
Athenes.**

**teeth the compaignie of felow-
shipp of men, of the which sorte
we haue hearde saye, one of the
Timons of Athenes was, but
whiche of them I knowe not,
yet he culd not abide, but muste
nedes seke after one, to whome
he mighte vomitte vp euen the
bitternesse of his gaule. And
this chiefly woulde be iudged,
if any suche thinge might hap-
pen, that God woulde take vs
out of this praise of men, and
woulde set vs some where in a
wylde rnesse, and geuynge vs
there store & plentie of all thing-
ges, whiche nature despyeth,
would take fro vs the lybertie
of seeinge any man at all, who
wer there so stony harted, that
could abide that kinde of lyfe?**
And

And from whome woulde not Solitaris
solitarinesse take the fruite of nesse.

All pleasures : Therefore that
is true, whiche I trowe I haue
hearde oure elders tell , was
wont to be fathered on Archi-
ta the Tarentine , and so they Archita.
heard say of other olde menne,
that is, if any man shuld climb
to heauen once, and thorough-
lie beholde the nature of the
worlde , and the beautifuls-
nesse of the starres : it woulde
bee an vnpleasaunte wonder
vnto him, whiche woulde haue
ben a most pleasaunt meruaile,
if he had anie, with whome hee
might haue commoned there-
of. So Nature (wee see) lo Nature lo
ueth no solitarynesse , and al- ueth no
wayes hangeth vpon another, solitaris
as nesse.

The booke of
as vpon a scale, whiche euen a-
mongest the frendliest kinde of
men is had for most delight.
But where as the same nature
declareth by soo many signes,
what she meaneth and seeketh,
what she coueteth and desireth,
yet I can not tell howe wee
waxe deafe, and here not those
thinges, wherof we be warned
by her. For diuers and many
waies the vse of frendshipp ser-
ueth, and many occasions of
suspicious offences bee geuen,
which somtime to Monne, some-
time to ease, and sometyme to
beare the, is a wise mans part.
And this one maner of offence
is to bee auoyded, that bothe
the profite, and faythfulnesse
of frendshipp may be kept stil.

For

For oftentimes we muste both
 warne, yea and childe our frend
 des to. And the same is to bee
 taken freendly when it is done
 of good will. But I knowe not
 howe it cometh to passe to be
 trewe, that my samplar Ces-
 rence said in his comoedy An-
 dria, that southinge getteth
 freendes, and trueth doth pur-
 chase hatred. Trueth is noy-
 some, if there growe hatred of
 it, which is a poison to freend-
 ship, but yet southing is much
 more hurtfull, whiche cokereth
 vp his freende in hys faultes,
 and suffereth him to runne still
 on heedde. But there is greates
 blame in hym, that careth not
 for the truch, and muche faulte
 in him, that for dyscreyte is ge-

Chidinge
 in freend-
 shippe.

Familie
 because he
 vbled to
 reede his
 bookes.
 southing,
 flattery.

The booke of
men to southyng. Herein theres
foze wee must haue all oure res
garde and warynesse, that oure
warynges be without bitters
nesse, and our chidinges wyth-
oute spitefulnesse: but in som
thing (because I delight to vse
Terence worde) let there be an
honest likinge, and let flattery
the egger on of vice bee sette a
loufe, whyche not onely for a
freende, but for no honest man
is meete. For men lyue after
one sorte with a tyranne, and
after an other sorte with a
freende: but hys good dayes
be to bee dyspayred of, whose
eares bee so shutte vp from the
truth, that hee wyll not heare
it of his frend. For it is a tried
saw of Ralors, that earnest
saye

Flattery.

Truth is
to be herd

freendship.

58

foes deserue muche moze pleasure of some, then those that seeme to be fawnyng freendes. For they sometime, but these neuer tel the truth. And this is to to foolishhe, that those, who be warned of they freendes, be not agreaued at that they oughte, but at that they oughte not. For they be not soz they did amisse, but they take it vns kindly that bee chidden, where as contrary wyse they shoulde bee soze for their faulte, and gladde of the chidyng. As then to warne our freende, and to bee warned agayne, is the propertie of trewe freendshyp, and to do the one honestly, and not spitefully, and to take thother gentilly, and not frowardely,

A tried
law of
Lators.

To to
foolish a
thing.

Propertie
of trewe
freendshyp.

It is

to

The booke of

**Greatest
pestilence
in freend-
shippe.**

**Dis-
simu-
lation in
freendship.**

**Ende of
freendship.**

So must wee thinke, there is no
greater pestilence in freendes-
hip than flattery, faire speache
and southinge, howe bee it for
many causes, this maye be no-
ted the faulte of light and sub-
tile persons, whiche speake all
to pleasure, but nothyng to
truth. But where as dissimula-
tion is euill in all thynges (for
it keepeth a man from iudges-
inge the trueth) yet mooste of all
it is contrary to freendshippe,
for it taketh awaye all trueth
in worde, withoute the whiche
the very name of freendship can
not continewe. For seeynge the
power of freendship is in a man
to none other ende, but that of
two mindes ther shold be made
one, howe can it be broughte to
passe,

freendship.

59

pasle, if in one man there be not
one and a like minde alwayes,
but a diuerse, a wauering, and
a changeable. For what thinge
can be made so variable, so out
of course, as his minde, whiche
not only turneth at every mā's
phantasie and pleasure, but
also at euery mans becke and
looke: saye yee naye: and naye
saye y, saye yee yea: and yea saye
y: and to bee playne, I haue e-
uen appoynted with my selfe
to holde vp all thynges with
yea and naye, as the same Ter- Gnato the
rence saith. But this Terence parasite,
speaketh in Gnatoes person,
whiche kinde of speakynge to
make in a freende, were to to
much lightnesse. But whereas
there be many like these. Gnato
toes,

The booke of

**Flattery
very hurt
full.**

foes, and in place, richesse, and
estimation aboue others, they
kinde of flattery is very hurt
full, when auctoritee is ioyg
ned with their vanitee. But a
flatteringe freende maye be as
well dyscerned and known
from a trew freend by takynge
good heede, as all counterfaite
and feigned thynges maye bee
tried oute from true and right
thynges. The assemble of the
commons of a citee, which sta
deth mooste of vnskillfull pers
ons, is wonte yet to iudge,
what difference is betweene a
people pleaser, that is a flatter
er, and a currisauoure, and a
constante, a sage, and a discrete
citesin. With the whiche kinde
of flatteries **Laius Pappus**
cons

**Lai⁹ Pa
ppus.**

friendship,

60

consull Rustus a late the peoples cares, when hee would haue made a law for the retyng of the Tribunes for the commons. We perswaded the contrary, but I will saye no thinge of my selfe, of Scipio I will speake gladly. Good lorde howe pithy was hee that daye, how greate a maiestie was in hys talke, that you myght well haue called hym the leader of the people, and not a felowe commoner. But what neede I to speake much hereof, ye were present, and the oracyon is in euery mans hand. And by that meanes the lawe, for the gettyng of the peoples fauoure, by the voyces of the people selfe was dashed.

Pithy oration of Scipio

¶ IIII. And

The booke of

¶ And that I maye returne to
the matter, you remēber when
M. Maximus, Scipioes bro-
ther, and, L. Mancinus were
Consuls, howe the lawe of. C.
Licinius Crassus, concernynge
the Pryestes dignities, was
thought to be fauel seekinge of
the commons. For the choise
of colledges was turned to the
peoples benefitte. And he firke
made this order, to deale moze
truly with the common people.
Yet the religion of the euerly-
uinge Goddes (wee defending
it by oure aunswere) dyd soone
ouercome his oracion, whyche
was euen a thinge peinted for
sale woozke, and was done
when I was Pryetor siue yeaere
befoze I was Consul;

There;

Therefore that cause was defended, rather of it selfe, than by auctoritee of the speaker.

But if in stage plaies, where in manie feigned and resembled matters bee vsed, trueth is regarded, so that it bee sette out and declared: what muste it be in freendship, which hangs all on trueth? In the whyche, except you know (as they say) a mans herte to the bottome, and you shew likewise yours, there is no trust nor triall in it, and surely you can not loue, nor be loued, whan you knowe not how truely it is mente. Although this flatterie bee hurtful, yet can it not hinder none but hym, that geues care to it, and is deleyted with it. And so
it

17
The booke of

Flatterer
harkneth
flatterers
Vertue.

it commeth to passe, that hee openeth his eares to flatterers, whiche flattereth and besleipeth him selfe. Vertue alwayes loueth her selfe. For she best knoweth her selfe, and perceiveth how she is to beloved. but I speake not now of vertue, but of the opinion whiche men haue of vertue. For with vertue selfe so manie bee not as woulde seeme to bee indewed. These sorte of men flattery delighteth, when feigned communication is put forth to please them, & they thinke that kinde of vayne talke to bee a witnesse of their prayles.

This therefore is no true freendshyppe, when the one wyl heare no trueth, and the other

other is readye to lie. For eyther
 woulde the clawynge of these
 trencher freendes, which be pa-
 rasites, seeme feate and pleas-
 saunte in comoedyes, excepte
 there were mixte therein some
 glopyous souldyours, whyche
 bee Thrasoes: as for exam-
 ple saith Thraso: Dyd Cha-
 my woman geue mee greate
 thankes. It had been enough
 for Gnato to the Parasite to
 haue answered: Ye sir greate,
 but hee sayed, ye sir excreadyng
 greate thankes. Flatterie al-
 wayes setteth a thinge to the
 moste, whiche hee woulde haue
 seme great, for whose pleasure
 it is spoken. Wherefore al-
 though this kinde of sawynge
 banytie, is muche esteemed
 with

Feigned
 freendship.

In Enus
 cha terere
 comoedy.

Flattery
 maketh
 much of
 a little.

The booke of
with them which embrace and
like it them selves, yet the sager
and constanter sorte of menne
must be warned, that they take
hede, they bee not snared wpth
subtile flattery. For euery mā
can see an open flatterer, ex-
cept he be a very sott. But wee
muske diligently beware, leaste
the subtile and secrete flatterer
wynde him selfe in with vs.

**Snares
of subtile
flattery.**

For hee cannot easily bee kno-
wen. Because euen wpth cons-
traynyng of one oftentimes he
flattereth, and feignynge that
he chideth, hee is faire spoken,
& at length he yeldes & suffers
him selfe to bee overcome, that
he that is disceiued may thinke
he hath gotte a great victorie.
But what is moze dishonestie
then

then to bee chozned: And there
foze wee must vse the moze dy
ligence, that it maye not hap
as in a playe named the Epi
cure. To day before all my olde
dotinge foolish freendes, you
tolde mee goodly, and mocked
mee gayly: for in playes olde
mens persons without forecast
and beinge lighte of beliefe, bee
the moste foolyshe. But I can
not tell by what meanes from
the freendshippe of perfite and
wyse men (I meane in suche
wyldome as is supposed maye
be in man) our communicacion
is turned to flight and slender
freendshippe. Wherefoze let vs
come againe to the firste wee
spake of, and let vs conclude
at length upon it.

The booke of

Conclusiō
of the mas
tier.

Virtue.

To loue

is

I say vertue, **D. L. Fannius**
and **D. Mutius**, bothe getteth
and keepeth freendes. For in
it is all agremente, all stedfast-
nesse, and all constantie: Whys
che when the aduanceth his
self, and sheweth out her light,
and bothe seeth and knoweth
the same in another, the geueth
his selfe to that to, and takes
lykewise that the findeth in a-
nother. Wherupon loue and
louing friendship towarde eche
other, is enkindled. For bothe
these twoo woordes haue their
names of this woorde to loue.
But to loue is nothyng els,
but to beare good wyl toward
him, whome you loue, not for
any neede or profite that is
sought. Whys the profite flow-
eth

freendship.

64

rietheth yet of freendshyppe, als
though you the lesse nothyng
felow it. With this kynde of
good wyll, wee when wee were
younge men, dyd loue Lucius
Paulus, Marcus Cato, Cai-
us Gallus, Publius Ralica,
Tiberius Graccus, oure Scipios
father in lawe.

This freendshyp also doeth
more appeare amonge suche as
bee lyke of ages, as betweene
me and Scipio, Lucius, Fur-
rius, Publius Rutilius, and
Spurius Mummius. And we
olde men also do take pleasure
in younge mennes loue towar-
des vs, as you see, I am de-
lighted in yowes, and in Quintus
Tuberos, being a very younge
man, and in P. Rutilius
Xing

Living
with like,

Scipio
beinge
dead liued
yet with
Laelius

The booke of
ninus compaignie. And seinge an
order is so appointed in oure
lyfe and nature, that one age
maye spryng of another, chiefe
ly wee should desire, that wee
might liue with oure like in a
ges, that euen as wee came to
geether with them in our swad
ling cloutes, so we mighte kepe
them compaignie to the wyn
dyng sheete. But because this
worldlye substance is bryckle
and fadinge, we alwayes pro
uide some, whom we may loue
and of them beloued againe.
For if loue and freendshyp bee
taken from man, al pleasure of
lyfe is taken awaye. Scipio
surely although hee was taken
awaye sodainly from this life,
lyueth yet with mee, and shall
liue

freendship.

64

line ever. For I alwayes loved
the vertue of that man, whiche
is not deade with me, neyther
standeth it daylye alone befoze
myne eye, who alwayes haue
had it in sight, but also to oure
chylzens chylzen shall it bee
noble and notable. No man
shall ever enterpryse greatter
thynges wpyth hope and cou-
rage, whiche hath not thimage
and memozy of hym befoze his
eyes. Cruely of all the thynges
whiche fortune oz nature gaue
me, I haue nothyng to matche
with Scipioes freendshyp. In
it was my conference for the
common wealth: in it was my
counsayle for pryuate causes:
In it was my rest ful of all de-
lite. And I neuer offended him
I in

The image
and me-
mozy of
Scipio.

Scipioes
freendship

The booke of
in any thing that ever I coulde
perceiue, and I neuer herd any
thinge of hym that I was a
gainste . We had one house,
one dyet, and that euen com-
mon: yea not that onely, but
warfare, and also oure ioyneis
and goinge abrode were a like
common . But what shall
I speake of our studies in ser-
ching alwayes and learnynge
of somewhat, in the whyche we
bestowed all oure leasure and
tyme, whan we were oute of
the sight of men . The remem-
braunce and onthynkynge of
the which thinges, if with hym
they had dyed, I coulde by no
meanes haue bozne the lacke
of so freendlie and louing a
man. But those nother be dead
yet,

freendship. 65

yet, but rather nourished and
increased by the anthyngs
and remembraunce of them.

And although I should wholly
be bereft of them, yet myne age
selfe wold bynge my greatest
comfort. For I could not verie
longe continew in the state.

And all mozte griefes be suffer-
able, although they be greate.

These thynges be they, whyche
I had to speake of freendship.

And I doe exhort you, that
you so esteame v^r true,

(without which frend

ship cannot bee possi-

ble) as lauing it,

ye thinke nothig

better than

freendes

ship.

finis.

The table.

A

Aduersitee trieth frends.	3 6
Africanus & Lali ⁹ had no nede one of another.	fo. 22.
Amitee what it is.	fo. 14.
Amitee of Questes and Wylas des.	fol. 17.
Ambicion of, C. Graccus.	29
Annibal.	fo. 21
Archita.	fo. 56.
Authozitee.	fol. 3 42.

B

Base outspynge of frends thyp.	fol. 21.
Becillinus.	fo. 26.
Beastlinesse.	fo. 34.
Beastes.	fo. 51.
Boundes of loue in frendship.	
fo. 26. 38.	C

Cato the elder.	fo. 2.
Cato	

The table.

Lato reckened wyse.	fo. 6.
Lato for his deedes commens ded.	eadem.
Calabria.	fo. 9.
Caius Fabritius.	20
Capitoll.	fo. 26
Caius Lucinius.	fo. 27
Cassius lawe.	fo. 29
Rare good, but rare.	fo. 31.
Cause pꝛincipal of freendship.	fol. 34.
Caius Pappilius.	fo. 59.
Chief poynt in freendship.	46.
Chidyng in freendship.	fo. 57.
Constant men.	fo. 6.
Couples of freendes.	fo. 11.
Comodities of freendship.	15.
Continuance of freendship.	24.
Couetousnes in freendship.	25.
Comocion of Cosiolanus.	26.
Cosiolanus.	fo. 39
Ill -	Com

The table

Companions of youth fo. 48

Common peoples freendship
fo. 49.

**Comparison betwene beastes
and men.** 52

Conclusion of the matter. 63

Custome. fo. 45

D

Dishonestie fo. 50

Disimulation in freendshipp
fol. 8

Doe well we must alway. 33

E

Elder in honoure preferred,
fo. 46

Empedoeles fo. 17

Ende of freendship fo. 8

Excellency of freendship fo. 16

F

Familiar fo. 57

Feigned freendship. 62

Faith

The table.

Faithful freende	fo. 43.
Few freendes.	fo. 31
First law in freendship.	fo. 28.
First rule of frendship.	fo. 31
Flattery very hurtfull.	fol. 59
Flattery	57. 62
Flatterer hearkeneth flatterers	fo. 61.
Foule excuse,	fo. 28
Fortune.	fol. 37
Foole fortunate.	fo. 37
Freendship betwene. L. Lelis	
us and Scipio.	fo. 3
Freendship . 10 . preferred as	
bove all thing, and only be	
twene good men . 12 . with	
oute vertue. 14 . as necessary	
as the elementes.	fo. 16
Fruite of Amitee.	fo. 22
Freendship beginnyng of nas	
ture.	fo. 23.

The table.

Freendeship taken oute of the
worlde. fol. 32.

Freends the best richesse. 37

Freendshyp hardly founde a-
mong great men. fol. 43

Frendship in ages and wittes.
fol. 48.

Freendes ought to ponder re-
quesles. fol. 49.

Freende must be a good man,
fol. 52.

Freendshippe an ayde to vera-
tue. fol. 53.

Freendshyp creepeth throughe
all kinde of life. fol. 55.

Gabintus lawe. fol. 29

Gefres of Fortune. fol. 38

Gnato the Parasite. fol. 59

Good men, fol. 13. 44.

The table.

H

Hatred and strife, fo. 17.

Happie life, fo. 53.

Honest requestes, fo. 27

Honour, fo. 42.

How to chole a freend, fol. 43.

Howe muche is to be doen for

freendes, fo. 48.

Honest bashefulnesse in frende

shyp, fo. 53.

I

Image and memozy of

Scipio, fo. 65.

Immortalitee of the soule, 8

Inordinate loue in frendshyp,

fol. 65.

L

Laelius father in lawe to

Scævola the Augur, and to

Fannius, fo. 1.

Like woll to like, fo. 25.

Loue

The table.

Loue.	fol. 19
Loue confirmed by benefices.	
fol. 21	
Loue and feare.	fo. 36
Lucius Aelius.	fo. 4
Lpying with like	fo. 64
L Mannes soule	fo. 9
L Marcus tragadie.	fo. 17
L Marius.	fo. 29. 28
Motions in frendship.	fol. 31
Monete	fo. 42
Mutual behauiour of freendes.	
N Nature in frendship.	fo. 20
Nature.	fol. 35. 56
O ffence in our freendes be- halfe.	fo. 27
Olde age,	fo. 8
	Opi

The table.

**Opinions of freendship dysal-
lowed.** fo. 38

Order of freendship 13

Paulus Aemilius 27

**Destilence geatatest in freend-
ship.** fo. 58.

Philus Panlius fo. 9

Richy oracion of Scipio 60

Pleasant talke fo. 44

Pleasure. fo. 14

Power of honestee 21

Pomponius Atticus fo. 2

Preuentinge of honest requestes. fol. 31

**Propertee of a well Rayed
mynde** 33

Profite fo. 35, 36

Prouerbe. fo. 45, 54

Profite of freendship. fo. 54

Promociōs fo. 54

¶ 10

The table.

Propertee of true freendshyp.
fol 58.

P. Sulpitius tribune. fo.2

Punpshmente as due to the
partners as to the rynglea-
ders. fo.30.

Pyrhus. fo.21.

Q

Q. Pompeius Consall. fo.2.

Question woozth the askynge
folio.41.

R

Requitpns of benefites.34.

Redress of vyces in freend-
shyp. fo.51

Rechelesnesse in freendshyp. 54.

Rychesse. fo.37.54.

Rule. fo.42.

S

Saiyng mozte repugnant to
freendship fo.40

Sa.

The table.

Hagenesse. fol. 44.

Scipio commended. fo. 6.

Scipioes death bewailed. 7.

Cwise Consul. 7. **Honorable**
blie broughte from the Se-
nate house. 8.

Scipio made Rutilius Cons-
ull. fol. 48.

Scipioes alienacion from two
of his freendes. fo. 50

Scipio beyng dead, lyued yet
with Lælius. fo. 64.

Scipioes freendshyp. fo. 65

Seuen Sages of Grece. fo. 5.

Similitude. fo. 45.

Snares of Subtile flattery. | 62.

Socrates iudged wyle, fo. 5. 9.

Socrates for hys saynges com-
mended. fol. 6.

Solitarinesse. fo. 56.

Southing flatterie. fol. 57.

Also

The table.

Stoikes. fol. 33.
Sure freend. fol. 43

Terence comœdie. fol. 62.

Themistocles. fol. 30.

T. Cozuncanus fol. 28.

Timon of Athenes fol. 55

To to foliſhe a thing. fol. 58.

To loue what it is. fol. 63

Tene ſceendſhip. fol. 39

Trueth is to be heard fol. 57

Tried ſaw of Catoes. fol. 58

Trueth. fol. 61.

Two rules in frendſhip. fol. 44.

Tyrannes life. fol. 36

V

Vertue. fol. 20. 34. 35. 57. 63.

Verſe felowſhip. fol. 53

Vnhoneſt requeſtes. fol. 25.

Vntylke maners. fol. 48

Vnfrendly requeſtes. fol. 52.

V

The table.

Uphraydes of pleasures. 47

Ufurie of pleasures. fo. 22

Want of frendship. fol. 16. 17.

Waies to proue frendes. 42

Waueryng minde. fol. 44

Warinesse in frendship. 50.

Wherfoze frendes are sought.

fol. 19.

Where loue groweth. 34

What is to bee attributed to

honest frendes. fo. 41

What a freend muste aschew.

fol. 44.

Whether new oz olde frendes

are to be preferred. 45

Woorthy of frendship. fo. 51

Who is a freend. fo. 51

Witty sentence. fo. 54

Wicked answer of Glosius.

fol. 26.

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